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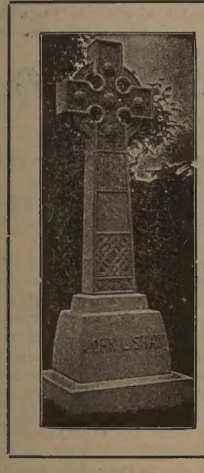

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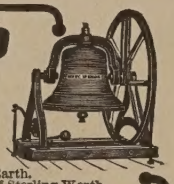

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The Living Church

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THE UNFAITHFUL LAYMAN.

LAST week we performed the pleasanter task of examining the characteristics of the Faithful Layman. There are some things that may now be said of his opposite.

We might, indeed, content ourselves with saying that he reverses those characteristics which we described last week. He removes to a new parish, presents no letter of transfer, and then—particularly if he be, as so often he is, a woman—complains because nobody has called upon him. He arises late on Sunday morning, never thinks of attending an early celebration, considers himself far better than the average if he gets to church at eleven o'clock. He sits through much of the service, ducks forward when the Faithful Layman is kneeling, takes no part in the responses. After the prayer for Christ's Church Militant, if there be a communion, he stalks out of the church, at least generally; though if he stays and receives the Blessed Sacrament, one shudders at the nonchalance and wholly unintended irreverence which he shows.

He is married at the residence of the bride, and considers it half a social function and half a joke. Children are born, and if they are baptized, it is out of deference to the "minister" or because the wife wants them to be. The children grow up with no religious training except the modicum that they receive in Sunday School, if they choose to go there. He is ill, and never thinks of desiring spiritual help, or else complains because the unsummoned priest has neglected him. He has no interest in the Diocese or the Church at large, stays away from church if he hears that Missions are to be preached, sees no reason for disturbing the religious "preferences" of pagan people or for planting the Church in new places at home. He believes that "charity begins at home"—and ends there; and he is not conspicuous even in extending that charity at home. He has no interest in the Diocese and is suspicious, frequently, of his Bishop. He could not tell whether the "Episcopal Church" conducts missions on one continent or another, and doesn't care. He seldom reads a Church paper and has no idea of what subjects are under discussion in the Church; but as for opinions, he has them, more deeply set by far than has his brother, the Faithful Layman, and he has not the slightest reluctance to declare them. He thinks reverence is Ritualism—perhaps he is right—and that Ritualism is secret Romanism. He calls adherents of Pius X. "Catholics," and as for himself, he is an avowed Protestant Episcopalian, and is perfectly satisfied therewith. He complains if the priest makes the slightest change in the direction of reverence in the service. He has outgrown his father's suspicion of flowers on the altar, but he would have a fit if candles should be lighted. If a theological proposition should be stated to him, he could not tell whether it was taken from Calvinism, Zwinglianism, the Creed of Pius IV., or some Catholic formulary; yet the positiveness with which he can express himself on such difficult questions as Transubstantiation, Invocation of Saints, Purgatory, and the like—questions that perplex theologians—throws the dogmatism of the Athanasian Creed into obscurity. In all these respects, he is simply the antithesis of the Faithful Layman.

Yet the Unfaithful Layman has some positive characteristics on his own account. The most conspicuous of these are his own infallibility and his autocracy. The papacy of Rome is child's play in comparison with that of the lay pope in an Episcopalian parish. The autocracy of Pius X. over his clergy sinks into insignificance beside that with which the lay pope

tyrannizes over his rector and his fellow-parishioners. There are parishes in this Church that are notoriously impossible for any sort of spiritual work, because of the lay pope within them. No priest with any self-respect or with any desire to work as the ambassador of God, would think of accepting a call to them.

Of course, however, the Unfaithful Layman is not always a lay pope. That, at least, implies some force of character. More frequently he is simply a hopeless negative. He does not like the rector; the rector's wife does not "shine" in society; he did not like last Sunday's sermon; the preaching is always too "dry" for him. What his parish needs, so he says, is a younger and more vigorous rector, who will "draw" better and will raise his own salary by various money-raising devices, all in the interest of the pocketbook of the said Unfaithful Layman.

He is exceedingly suspicious of all that the rector does. The invocation before the sermon offends him; the rector's surplice is too short, and he hates colored stoles, though if the rector omits the stole altogether in reciting the offices, a complaint is due. The church cannot be adorned, the service cannot be rendered more reverent, the parish cannot be transformed into a working parish—all because the Unfaithful Layman stands in the way and blocks the wheels of progress. He lives in the past, from which the living Church has emerged. He would tie her back to the coldness of the days before the Catholic Revival had transformed her. He hates the name Catholic and all that it implies. It gives him no thrill to feel that he is a fellow-citizen with the saints, a member of an organism which has sustained a continuous life from the day when Jesus Christ breathed upon His apostles, and the day when, later, the Holy Spirit entered visibly into the Church. He is a Protestant Episcopalian, and he has no ambition to be anything better or more.

What shall we do with the Unfaithful Layman? Much progress in any section of the Church in which he is found will be "inexpedient," until he can be buried. He is an incubus upon the Church, which the Church cannot and ought not to throw off. Generally speaking, it is hopeless to try to reform him, because he is too violently insistent upon his prejudices to render it possible to make him see another side to any question, and he is too hopelessly narrow in mind and in vision to comprehend a broader view than his own.

What shall we do with him?

At any rate, the layman who reads this, can take the Unfaithful Layman as a horrible example of what he ought not to be.

It would require a Dante to do justice to the fate which the Unfaithful Layman deserves.

THE great function at Kenosha, Wis., last week, which marked the erection of the Western work of the Sisterhood of St. Mary into a separate province, suggests thoughts of the great advance that the work of sisterhoods has obtained since their happy revival in the Anglican communion. The suspicion and uncertainty which attended their organization has wholly past away. There are few Dioceses in the American or in the English Church in which the work of sisters would not be cordially welcomed. The difficulty to-day is that the demand for their ministrations largely exceeds the supply of trained workers with which to meet it.

For the religious life for women has been revived in an intensely practical manner. Prayer and service have invariably been united. High standards of admission to the sisterhoods have kept the personnel up to the loftiest ideals. Mere numbers have been sacrificed to quality. Membership in any one of the leading Anglican sisterhoods is evidence of both spiritual and intellectual qualifications of a high order. And the place in the Church which has thus been won for the religious life among women, is the vindication of the wisdom of those consecrated women who have marked out the lines upon which the work has been carried on.

Nowhere has this work been more truly blessed, than in the ministrations of the Community of St. Mary. From a small beginning forty years ago in a hesitating way, when Harriet Starr Cannon essayed, in the faith of God, to gather about her such tried and trusted women as were fitted to enter upon so delicate a revival, the work has proceeded on eminently practical lines. There has been no mere copying of the orders of bygone ages; every step has shown the realization that a nineteenth century order should be adapted to perform nineteenth century work. And the order has done so. The chain of schools extending from the mother house at Peekskill, near which St. Gabriel's School has long been a recognized power, and including St. Mary's, New York City, Kemper Hall, Kenosha, St. Mary's, Memphis, and the latest of the educational institutions taken under the control of the order, St. Katharine's, Davenport, comprises a line of educational outposts of which the Church may well be proud, and which are unsurpassed by schools of any name, carried on under any management whatsoever. Its charities have always been wisely administered. And the wise spiritual guidance of such chosen advisers as Bishop Seymour, Dr. Dix, Dr. Houghton, and others who have had the opportunity of moulding the spiritual side of the work, is demonstrated by the sanctified sanity of every phase of the work of the order.

We trust that in the greater scope given for the development of the order by reason of this new provincial division of labor, the Sisterhood of St. Mary may be enabled to do in future even a larger work for the glory of God and the good of His Church.

THE special message of the President, sent last week to Congress, asking for legislation to secure the gathering of statistics relating to the subject of Marriage and Divorce, is the first fruit of the work of the "Inter-Church" commission on that subject, of which the Bishop of Albany is chairman. So far as the plan of securing uniformity of state legislation is concerned, we view it as altogether futile, unless, indeed, the uniformity be that of the lowest standards that any state is willing to accept. Neither have we any greater confidence in a plan looking toward a constitutional amendment to enable Congress to deal with the matter.

The primary work that must be done to insure the desired reform is to elevate public sentiment. This statistical information asked for will be most useful in this work. It will show officially the exact state of the present social condition. It will enable us to discover whether we have yet touched low water mark, or whether there are lower depths still to which we are descending. Bottom must sometime be reached, and it will be a matter of serious anxiety to learn how many fathoms below us the bottom will be found. We think there is reason to believe that we are now near to it, since already a healthier public sentiment seems to be forming; yet the ascent from the bottom must be a long, slow, arduous process, in which legislation can play only an incidental part, and the preaching of the high ideals of the Christian religion must be the main support.

We earnestly hope that the authority of Congress, asked for by the President, will speedily be given to the census bureau to enable it to begin the collection of the desired material.

DR. DARLINGTON, who has been elected Bishop of Harrisburg, represents the spirit of those workers in the American Church Missionary Society which has so largely remodelled the work of that organization on unpartisan lines. As such, his introduction to the Church at large has already made his election to the episcopate generally welcome. He has, moreover, been a successful parish priest and a wise administrator, and will thus start upon his higher work with every augury of success.

Regretting as we do that Dr. Manning found it necessary to decline his election, it is a pleasure to know that the place will be so admirably filled.

ANSWERS TO CORRESPONDENTS.

H. B.—The Rt. Rev. Charles John Abraham, D.D., died on February 4, 1903. He was born in 1814. In 1858 was consecrated Bishop of Wellington, N. Z., and resigned in 1870. Coadjutor to Bishop (Selwyn) of Lichfield, 1870-78.

LET US CONSIDER the characteristics of neutrality. Take that mighties of Christian teachers, the poet Dante. When he has passed through the black and rocky gate of hell he comes to a region where horrible outcries, tones of anguish, accepts of rage, voices deep and hoarse, and smitten hands, make a tumult which sounds through that turbid and murky air; he asks Virgil who those wretches are. He is told they are the dreary souls of those who lived indeed without infamy, yet without praise, mingled with the caitiff crew of angels who were neither rebels against God nor faithful to Him, but were only for themselves. Heaven chased them forth because they would have soiled her beauty; hell itself spurns them as even more despicable than the wicked; the world has forgotten their blind, greedy, nameless, selfish lives; mercy and justice alike disdain them. —*Dean Farrar.*

PERSONAL NOTES

The Bishop of Ely to Resign—Rev. Stephen E. Gladstone to Resume Work

"SCOTTISH CHRONICLE" SUCCEEDS THE "SCOTTISH GUARDIAN"

The King Receives the Representative of the Church Army.

The Living Church News Bureau
London, January 24, 1905

IT is now authoritatively announced that the Bishop of Ely (Lord Alwyne Compton) has intimated to his Metropolitan, the Archbishop of Canterbury, that he proposes shortly to submit to him his formal resignation of the See of Ely, to take effect on August 1st. His lordship, by the bye, is the only English Bishop who is a lord by title.

The Archbishop of Canterbury has summoned the Convocation of his Province to meet for the despatch of business on February 15th, and the two following days.

The Rev. Stephen E. Gladstone writes to Prebendary Welby, of Barrowby, Grantham, that he hopes to take up his duties as rector of Barrowby early in February.

The Dean of St. Paul's has received from a private donor the sum of £1,000 towards the cost of the mosaic decoration of the choir aisles of the Cathedral, which is now nearing completion.

Following close upon the discontinuance of the *Scottish Guardian,* there comes the issuing of a circular by Mr. Robert C. Mann, of Dumfries, stating that he has made arrangements to publish a weekly newspaper for members of the Church in Scotland; the first number to appear on Friday, February 24th. It is to be named the *Scottish Chronicle,* and it will be regarded for all purposes of official announcement as the organ of the Scottish Church. Mr. Mann further says:

"As a Church paper, the *Scottish Chronicle* will have for its ideal, loyalty to the Church's laws, to her standards, and to her Service Book. [It is to be hoped that that will include loyalty to her noble Mass Office.] Its columns will be open to expressions of opinion on all questions of interest to Churchmen, provided that they are in harmony with the above ideal, and signed by their writers. It will lend itself in all ways open to it to aid in the strengthening of the Church and the extension of her work and influence; so that she may do her part, not only in stemming the lapsing of people from Church connection, but in bringing once more in sound of the Gospel those who have already fallen away. To this end it will help in making known the Church's needs and difficulties and opportunities to all her members, and thus doing something towards the formation of public opinion in the Church as to the best way of meeting these needs and seizing these opportunities."

The *Diocesan Gazette* for Glasgow and Galloway, which was started by Mr. Mann, and has been a great success, will be discontinued in favor of the new Church newspaper.

The *Tablet* of week before last reproduced from the New York *Sun* what was reported to be an "informal talk" which Abbot Gasquet, of the Romanist Dissenting body in England, recently gave to the students of the Roman Church seminary at Dunwoodie, U. S. A., in which he described the part that he had taken in influencing the decision of Leo XIII. in regard to Anglican Orders. The *Guardian,* in a subleader thereon, says:

"If this report of Abbot Gasquet's remarks is to be accepted as correct, it seems plain that there was a definite change of policy on the part of Leo XIII., and that Abbot Gasquet himself had the principal share in bringing about that change. If this is so, it is a little difficult to account for the heat with which he repudiated some statements on the subject which were made in our columns just four years ago by our Roman Catholic correspondent, 'Cisalpine,' and to understand how he can have written, in a letter which we published on January 30th, 1901, that 'to my personal knowledge the Pope never had determined to approve Anglican Orders, and, therefore, neither three weeks nor any other number of weeks before the condemnation was there in this regard any change of Papal policy'; or, again, that 'I was absolutely convinced from the beginning that the decision would be what it has been, unless the case was withdrawn by the persons who first raised it.'"

The King on Friday, the 13th inst., received at Buckingham Palace the Rev. Wilson Carlile, rector of the Church of St. Mary-at-Hill, Eastcheap, E. C., and founder and honorable chief secretary of the Church Army, who attended by command. Mr. Carlile has since informed the public that he was received in a most gracious manner, his Majesty stating that he had heard much of the good work of the Church Army from the Duke of Fifi and others, and he wished it every possible success. He laid stress on the importance of work as the Army's great test of sincerity, preventing the loafer from imposing on the public and from being attracted from the country to the Metropolis. He was deeply interested in the remarkable results of criminal reclamation through the Church Army labor homes in the United Kingdom. The King concluded:

"Give your devoted workers my deepest sympathy. Encourage them to press on and to persevere. I also send my deepest sympathy and encouragement to the poor inmates of your homes, who, I hope, will show gratitude for the benefits received."

His Majesty then received a detailed statement of work done, which he perused.

This statement pointed out that relief and help are given in return for work only, and as a means of reclamation. Nearly all the prison cells and a great number of casual wards throughout England and Wales are visited periodically, and the inmates invited to enter labor homes. One hundred and twenty thousand beds with bedding and sheets were provided by the Church Army in December; this relief given only after work done. Sixty thousand free dinners provided at Christmas, 1,000 provided by her Majesty the Queen. One thousand married men helped daily at present time with work, representing a population of about 5,000. There are 600 slum evangelists and mission nurses; training homes, 1,600 trained; 66 itinerant vans, 5,000 van-missions yearly; colportage, sale of pure literature; lantern services; missions to prisons and workhouses; hop pickers, in slums, on seashore; missions in barracks. The cost of the work is £150 per day.

After Rev. Mr. Carlile had withdrawn, the King sent by his equerry a Bank of England note for £100, with the hope that it might be helpful to some of England's poorest, and that the necessary means for the maintenance of the work would be forthcoming.

The Right Hon. Charles Booth has made a donation of £250 to the funds of the Church Army.

A disastrous fire has occurred at St. Peter's, London Docks, though, it is much to be thankful for, not at the church itself, but at the Mortuary Chapel, which adjoins the south wall of the church. The following account of the fire appears in the *Church Times:*

"During the course of the High Mass [last Sunday week] dense volumes of smoke began to roll into the Church, and it was speedily discovered that a fire had broken out in the Mortuary Chapel. . . . The congregation displayed great presence of mind, everyone remaining on their knees, with the exception of a few of the men, who at once set to work to do all that was possible to extinguish the fire. Within a short space of time several fire engines were on the spot, and the flames, which were happily confined to the chapel, were quickly got under, though not before a considerable amount of damage was done. The representation of the Manger at Bethlehem, for which the chapel is temporarily used during the Christmas season, was entirely destroyed. . . . But the damage to the chapel is still more serious, as it will have to be entirely re-roofed."

It was found, on inquiry, that the chapel was uninsured, not being included in the policy taken out for the church itself. The cause of the fire is a complete mystery.

After such a largely attended and otherwise notable Conference as was held by the Church Schools Emergency League at Cambridge on Tuesday and Wednesday of last week, the Board of Education and its ardent supporters, the National Society and the *Times* newspaper, must surely now feel that they can no longer sanely despise the existence and work of the League in the great controversy that has risen throughout the country over the action of the Education Board in interfering with the taking of Church school children to church. The Conference opened yesterday week with a service of intercession at Little St. Mary's, followed in the evening by a crowded and enthusiastic public meeting held in the guild hall. The Bishop of Ely was to have presided, and to have welcomed the League to the ancient and venerable University seat in his Diocese; but his lordship from a severe cold was unable to be present, and at his request the chair was taken by the President of Queen's.

Canon Rountree (Manchester), Chairman of committee, who was the first speaker, said that it was felt throughout the country that the National Society, owing to its constitution, was not in touch with those who were immediately responsible for the management and protection of Church schools. And so it was determined that the League, which had at first been confined in its operations to the Manchester Diocese, should become co-extensive with the whole area of trouble. Sir John Gorst, M.P. for Cambridge University, and formerly (under the late Lord Salisbury) Vice-President of the Committee of Council of Education, proposed the resolution before the meeting, which was to the effect that it was inexpedient for the Board

of Education to interfere with the conduct and control of religious instruction in Voluntary schools. Sir John, who was *facile princeps* the man for moving the resolution, advanced two main objections to the Board of Education's circular which had caused all this trouble. He thought, in the first place, that the Board's interpretation of the word "in school," viz., *inside a school building,* marked a great retrograde step in secular education itself, inasmuch as it put a hopeless end to anything in the shape of what is known in improved elementary educational methods as the "school walk." This point he labored with much effective banter. His second objection was that this was the first instance, since the passing of the Education Act of 1870, where the Board of Education had interfered with the manner in which religious instruction should be taught. Under the Act of 1870 the Education Department of the Government had no right to interfere; and he did not believe that the Act of 1902 made any difference in the powers and duties of the Board of Education in this respect. As to asking the Government to alter Circular 512, unless there was something like unanimity amongst Churchmen on this subject, he did not think there would be much use in going to the Government. Sir Richard Jebb, the other M.P. for the University, was expected by the meeting to have seconded the resolution; but from an extraordinary misunderstanding both on his part, as to the terms of the resolution, in which he was unable to concur, and on the part of the League Committee, as to Sir Richard's position on the subject in issue, he, though present, and amongst the speakers, was prevented from performing that duty, and his place was taken by Canon Russell, of Manchester. Sir Richard Jebb, who was the next speaker, first explained how he came to be in such an awkward position in connection with the League Conference, and then went on, though with somewhat questionable taste, to express himself in support of the surrender policy advocated by the National Society. Canon Cleworth (Manchester), who started the League, in his reply, knew that Sir Richard Jebb had given what he thought the best advice, but he trusted a voice would go out from that meeting declaring that Churchmen would not surrender. The resolution was adopted, and it was further decided that copies of it be forwarded to the Prime Minister and Sir William Anson.

At the League Conference meetings, among the resolutions passed, was one relating to Parliamentary action, and also another important one to the effect that the time had now arrived when there should be a change in the constitution and working of the National Society.

A bulletin issued yesterday showed that the condition of the Bishop of Llandaff, who has for about ten days been seriously ill, is still very grave. J. G. Hall.

THE CHURCH OF THE HEAVENLY REST

Statistics from the Year Book

WORK IN BRONX BOROUGH

Personal and Other Notes.

The Living Church News Bureau
New York, February 6, 1905

THE year book of the Church of the Heavenly Rest (the Rev. Dr. D. Parker Morgan, rector), was published last week and bears the usual records of the many parish societies and guilds. Heavenly Rest parish has seventeen parochial organizations, and each of these reports in detail on its work. The parish has 1,875 communicants, and, apart from receipts for its endowment fund, raised last year about $35,000. The endowment fund, paid in, now amounts to nearly $46,000. The sum the rector is endeavoring to raise for this fund is $300,000.

The Sunday School Commission continues to advance rapidly in the circulation of its literature, and notable progress in this regard was made in the last six months. More than 350 churches are now using its Lesson Manuals, and over 43,500 copies of these books have been sold within the half-year just past. Training classes of about a hundred teachers each, under the Commission's Secretary, the Rev. W. W. Smith, M.D., are held in the Church of the Holy Apostles, New York, and in St. James' Church, Newark. A class of over seventy-five recently had a six-lecture course in Christ Church, New Brighton.

The new chapel of the Atonement, in Bronx Borough, was consecrated by the Bishop Coadjutor last Sunday morning. The Atonement is one of the missions started by the Lay Helpers' Association, and has been having services in a store room for five years, until the new chapel, the gift of an anonymous friend, was opened a few months ago.

Another Bronx chapel celebrated its ninth anniversary last Sunday. It is St. David's which has a colored congregation. Bishop Potter was the preacher at the anniversary service. The minister in charge is the Rev. E. G. Clifton, who established the mission. Its work is to a large extent done among the colored men who are employed by the railroads and palace car companies, and their families.

More laymen volunteer for work in Bronx Borough than are needed to maintain existing missions. Some Sunday School superintendents and teachers were furnished to parishes, and the supply of men being still large, a successful effort has been put forth to help the Board of Missions. A faculty, if one may so call it, has been trained, competent to speak on general and local missions. The training of these men does not include visits to Japan, China, Alaska, and other fields, yet it is found that they can give comprehensive and interesting addresses. In order to provide something new, missionary meetings are not planned in church or parish house, and they are not called missionary meetings. The plan is put into effect wholly through the work of men. A Churchman and his wife, having a parlor seating fifteen or twenty, employ their own stationery to send out invitations to a few of their neighbors for a week-night evening. Their neighbors respond, not because they are interested in missions but because they are invited. The invitations mention the names of the speakers, and the countries upon which they will talk. Sometimes there are two speakers, but oftener three. Each speaks twenty minutes. The formal part is over in an hour. Then follow questions, a short talk by the rector, and adjournment is had to the dining room for coffee and cake.

The City Mission Society reports that much success has attended its plan for an Advent offering from the Sunday Schools, instituted last year. Forty schools agreed to make an offering, and nineteen have thus far sent in their sums. These amount to $800. The plan will be extended this year and an effort made to put the Society's mite boxes in a majority of the schools. A number of the schools interested in the plan had pleged their Advent offerings last year before the appeal of the Society reached them. These will coöperate another year as will many others not included last year.

A new colored mission is to be established by the City Mission Society on the west side of New York, the Rev. John Wesley Johnson to be in charge. This is to be the beginning of a work among the colored people of the city that the Society will extend as widely as contributions will permit.

The Rev. John Campbell, rector of the Church of the Mediator, Kingsbridge, has been appointed to the staff of the City Mission Society and will give such of his time as can be spared from parochial duties to visiting the various public and private hospitals, homes, and other institutions of the Bronx, or such of them as have no chaplain. The Rev. Mr. Campbell serves the Society without compensation, but if necessary he may be helped by having a curate supported in Mediator parish.

Under the new constitution and statutes of the Cathedral, the Chapter has arranged the rota of preachers for the services in the Crypt. Throughout the current month Bishop Potter is to alternate with Canon Douglas. It was reported that the Bishop was to sail for Europe during the month, but it is now said that he will not start until after the beginning of Lent. His plans for the trip are not yet positively settled.

The Guild House of the Church of the Archangel, which occupies the street front of the lot on which the church is building, has been completed and was opened for inspection last week. It is an attractive five-story structure which cost about $30,000 and was erected as a memorial to the late Edward Whitney.

The thirty-fifth anniversary of the rectorate of the Rev. John Floyd Steen at the Ascension Memorial Church was observed last Sunday. There were special features at both morning and evening services. The Rev. Mr. Steen was graduated from the New York College and the Philadelphia Divinity School and before taking the rectorate of the Ascension Memorial Church in 1870 had been assistant at Holy Trinity Church, then at Madison Avenue and Forty-second Street, but afterward consolidated with St. James' parish.

England holds the honor of having first formed societies for the prevention of cruelty to animals, and of having first legislated for punishment to offenders.—*Selected.*

And I saw that there was an Ocean of Darkness and Death; but an infinite Ocean of Light and Love flowed over the Ocean of Darkness; and in that I saw the infinite Love of God.—*George Fox.*

Dedication of the Convent of St. Mary

Inaugurating the Western Province of the Community of Saint Mary.

ON the feast of the Purification, 1865, the Sisterhood of St. Mary was established at Peekskill, N. Y., by Sister Harriet of blessed memory, who was the first Mother Superior of the Order. This Order, formed for the purpose of conducting educational, charitable, and mission work in general, has grown and prospered. Its institutions are located in various parts of the country, East and West, and the number of professed sisters has grown to something over one hundred.

The work has been conducted under the general and efficient supervision of the Reverend Mother Superior at Peekskill, Sister Edith; but the increasing duties and cares have demanded a more advanced organization, and on the feast of the Purification, just passed, and the fortieth anniversary of the establishment of the Order, there occurred at Kemper Hall, Kenosha, Wis., the inauguration of a provincial system for the Community, by the dedication of the Convent of St. Mary for the training of novices, and the installation of Sister Margaret Clare as Mother Superior of the Western Province.

The ceremonies attending this function were most solemn and impressive, and were witnessed by a large congregation, many of whom came from Chicago and more distant cities, notwithstanding the bitter cold weather. The beautiful chapel was filled to overflowing at 11 o'clock, when the procession of sisters, clergy and Bishops entered the choir.

Before entering the chapel, the Bishops, clergy, and sisters proceeded to the door of the convent, where, with appropriate prayers, the Rt. Rev. I. L. Nicholson, D.D., Bishop of Milwaukee, sprinkled the lintel and door-posts with holy water, and then entering the chief room, continued the office of dedication. Here the Bishop sprinkled and censed the room, and, placing a cross upon the wall in token of the dedication of the convent, closed this part of the service with the words:

"Set upon this house, O Lord Jesus Christ, the sign of salvation, and suffer not the destroying angel to enter herein, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

As the hymn, "O Mother dear Jerusalem" was rung upon the chimes, the procession returned and entered the chapel in the following order: the sisters preceded by crucifer, then the clergy, including the Rev. F. L. Maryon, chaplain at Kemper Hall, acting as master of ceremonies, the Rev. William McGarvey, D.D., and the Rev. W. W. Webb, D.D., chaplains respectively of the Eastern and Western Provinces of the Community, all vested in copes, and, following the Rev. Frs. J. W. Gilman and C. E. Taylor as crucifer and thurifer, came the Bishops, vested in copes and mitres, the Rt. Rev. Fathers Osborne, Fawcett, Weller, Anderson, Morrison, Grafton, and at the end the diocesan, Bishop Nicholson, attended by his chaplain, the Rev. C. L. Mallory, carrying the pastoral staff, and preceded by torch-bearers.

The scene, as the seven Bishops and many priests grouped about the beautiful altar with its many lights and artistic decorations of lilies, for the completion of the service of dedication, was one of great magnificence and solemnity and one long to be remembered.

Next in order was the installation of Sister Margaret Clare as Mother Superior of the Western Province. The Mother Superior General presented the Mother-elect to the Bishop of Milwaukee, who was seated before the altar, having on his mitre with the pastoral staff in his left hand, and to the other episcopal visitors, who were standing. The office which was conducted with great dignity was most impressive, and at the end the Bishop led the Mother Superior to her stall and there conferred upon her full authority to rule this Province and to direct all things in accordance with the laws and customs of the Community.

Following this office, came the blessing of Sister Ella as assistant Superior, and of Sister Florence as Mistress of Novices for the new convent, likewise conducted by Bishop Nicholson, the sisters being presented by the new Mother Superior.

Then Sisters Frances and Esther, who had been appointed Sisters Superior of the Houses in the Dioceses of Chicago and Iowa, respectively, were presented by the Mother Superior, the former to Bishop Anderson and the latter to Bishop Morrison, who, seated before the altar and having on their mitres, pronounced their blessing upon them.

This office concluded, the Holy Eucharist was celebrated, with Bishop Nicholson as celebrant and Bishops Anderson and Weller as deacon and sub-deacon, respectively. Fathers Larrabee and Bowles acting as servers, and Father Taylor as thurifer. The full, dignified Anglican ritual was carried out, and one cannot witness a function of this kind without a sense of satisfaction over the beautiful Catholic heritage of ceremonial which is ours through the mother Church, and which can be conducted strictly in accordance with the Prayer Book and with the sanction of our Rt. Rev. Fathers in God.

The principal feature of the introductory part of the Eucharistic service, the reading of the Gospel, was most solemnly performed at this time. The deacon, the Bishop Coadjutor of Chicago, vested in cope going from the altar, preceded by the thurifer with smoking censer and the taper-bearers, to the rood screen where, after censing the book, he read the gospel for the day, facing toward the north. This triumphal procession of the deacon, signifying the progress of the Gospel of Christ by the ministry of preaching, together with the beautiful symbolic meaning of the accompanying lights and incense, renders this part of the service most impressive and exceeded only by the act of consecration.

The preacher of the day was the Rt. Rev. Bishop of Iowa, Dr. Morrison, who preached a very appropriate and beautiful sermon on the text, "This shall be my rest forever; here will I dwell, for I have a delight therein" (Ps. cxxxii. 15).

The Bishop most graphically and pictorially depicted the scene in the Temple wherein were assembled the Blessed Virgin and her divine Son, St. Joseph, the aged Simeon, and the prophetess Anna. He then said:

"So this scene is not unfitting for our meditation to-day.

"The world says, dear Sisters, that you have made a great sacrifice. A Sister's life is put in contrast with the apparent freedom, the many amusements and distractions, gay colors and the rich clothing, the activities, the social and intellectual interests of the woman of the world; or a Sister's life is thought of as unnatural and barren, with unsatisfied affections, as it is put in contrast with domestic life, the love of husband and children, with the self-sacrifice of service within the home. How do you regard the life of a Sister? Surely you cannot escape that which is God's loving provision for the earthly training of His children, nor do you expect to. Human nature is human nature within the convent as without; the mysteries of God's providence are as great a trial to a Sister's faith as to people engaged in the world's affairs; the cross cannot be anything but the cross. If the child Jesus was a sign spoken against, you could not for a moment think that the sign to this age of your life of dedication to God would escape the condemnation of the world. If the Holy Virgin, because of her close relation to her Son, has her heart pierced with a sword, you who attend her with the holy women, in ministry to her Son, cannot expect that because of your very devotion and nearness to the Lord Jesus, you should not feel the heart ache and the anguish, and mingle your tears with hers. Yet I press the question: What is the dominant note of a Sister's life? What the experience of a day like this? Surely you do not think of the obedience as hard; the sacrifice is not by constraint of vows taken, possibly, long ago. At moments yes; a consciousness that there is duty to be done because it is duty, sacrifices to be made because you have bound yourself to the cross, but would I not do you wrong if I thought of you as finding obedience mere sense of obligation and sacrifice a cup of bitter myrrh, which fear and constraint ever pressed to your lips? Am I not right in thinking your life is pictured rather by the holy gladness of that scene in the temple? The Blessed Virgin and the Holy Child, Joseph, Simeon, and aged Anna; for whatever the world can give those who live in it, you in common with all earnest and devout Christians, know something of the peace which passeth understanding. The Church is indeed your Father's house; the worship a joy, the holy days a delight. There are indeed many compensations in a Sister's life, but one would not speak of the gladness of service before the altar, and the adoration of our Lord and the keeping of the holy seasons as among these compensations, for these be foretastes of the glory yet to be revealed in us, bread to eat which the world knows not of and the soul sometimes cries out of its very fulness of satisfaction:

" 'Here would I dwell for I have a delight therein.'

"The delight in God's House, the gladness with which you

observe the holy seasons of the Church, the joy with which you hear the language of the services, the alacrity with which you observe the Lord's commandments of sacramental commemoration, the pleasantness you find in the Church's customs are not your exclusive possession. They are shared by the devout everywhere and under all conditions. Your life may give you unusual opportunities for such happiness, but those who have eyes to see and ears to hear and hearts to understand the mysteries of the faith always come to love the House of God and all that appertains to life within its walls.

"This, undevout people find it hard to understand. They can understand why people consider it a duty to go to church. Their own consciences sometimes disturb them because they do not go. They think it is quite worth while to go to hear beautiful music or a sermon, especially if the preacher is a bright and well-equipped man who can tell them something new, or appeal to them in an unusual way, but that any one should get a positive pleasure out of simply being in God's House, and in the services of the Church puzzles them. At most it is a matter of obedience to a requirement, and as they find nothing in prayer and praise apart from the way they are rendered, as the Holy Communion is only a thing expected of members of the Church, so the seasons of the Church's year, fast and festival, make no appeal, and are only a demand of the authorities of the Church. But the loving soul seeking a living Lord comes to love all things through which it expresses its desire for union with God. To blot out of the year Christmas and Easter, the season of Lent, Passion Week and Good Friday, would leave a sad blank in the life. The devout man or woman anticipates these seasons, finds joy in observing them, and carries through the year their inspiration and comfort. The Prayer Book becomes very precious as the years go by to devout souls living their Christian life in the Church. There is music in the very words; there is sense of fellowship with all God's people, in all lands and all ages; there is a sense of continuity of life through youth and age and the changing scenes of the world; there is sense of present communion with God and a spiritual instinct of eternal life and communion without end with the saints. And what shall we say of the service of the Altar—the vision of Christ present in His own service that He may give to each one a sense of communion and fellowship with Himself—absolve each one, wash each one, comfort each one, strengthen each one, give Himself as the living bread to feed each soul hungry for His love, His purity, His life; His thought moulding our thought, His life quickening our life, His personality touching, embracing, quickening our personality. What shall we say of that august act by which generation after generation the Church pleads the sacrifice of the death of Christ, and having made the oblation to the Almighty Father which Christ Jesus hath commended us to make, worships with angels and archangels and all the company of Heaven about the Lamb as it had been slain. What, indeed, shall we say of what this great central act of Christian devotion is to the souls of those who, loving the Lord Jesus, have received the faith of the Catholic Church. What, indeed, save that to such souls mere obedience has passed into free and loving and joyous service, and the soul dwelling in the midst of these spiritual realities finds what it finds nowhere else in the world, and again and again, as it departs, the thought rises unbidden: Here would I dwell, for I have delight therein.

* * * * *

"The worship of the Church is not intended to impress the senses of those who may come to church to hear and see. It may indeed do so, though when the novelty of a new sensation has passed, the worship may be without special attraction. No. The Church did not reason out her worship. Her life breathed it out into actuality. Her love embodied itself in it. Her consciousness of a presence after the order of the Incarnate earthly life of her Lord shaped a fitting expression, and while there is ever an impression, a subtle sense of the supernatural, in her worship—which touches people naturally devout though strangers to her teaching—it was not with farsighted wisdom and with a profound knowledge of human nature that the Church used sensible things to impress susceptible people through the senses, it was because her life and faith, her gladness and joy, had to find expression, and so through the ages the Church has become possessed of her worship, and can give but a vague account of how it was developed or by whom elaborated.

"Need I say that in this view of the matter we need not wonder if in the ages to come some changes should pass upon this expression of faith and joy as the Church gathers men under varying national and social conditions. Need I say, too, that while we all agree that all that expresses faith and love is but the clothing of the life, and the life, *i.e.*, the presence of Christ in the sacrament, is the reality, and all else secondary and subject to change, yet that as long as faith and love endure in the Church there will be little disposition to change in many particulars that in which the faith and love of the ages has expressed itself; that we will continue to find a joy in it, and that in the future as in the past, all changes will come from within and not from without, all but unconsciously as in the past, and that it will ever be faith in Christ's presence in the Holy Sacrament and love for His own service and not doubt or denial that He is present which will mould the worship of the Catholic Church; for it must be as it has been the incarnation of a devout and loving and glad adoration of Christ by the living thought of living souls.

"So, perhaps, the world need not wonder that we Christian people, trained in the Church, say of all its institutions, its forms and ceremonies, even of material symbols and emblems: I have a delight therein; nor need the world wonder, dear Sisters, at your care for all that pertains to worship and that you love to put time and life, as you put love, into all that makes the earthly altar and the worship of the redeemed on earth beautiful and glorious.

"The scene in the Temple was for an hour. For the Holy Family there was the life at Nazareth. Christ was in His Father's House, but His life was a life of ministry. He went about doing good, preaching the Gospel of the Kingdom. We may indeed often feel as did the disciples on the Mount of Transfiguration: It is good for us to be here in God's House. As they, we would build a tabernacle here and dwell in joy in the presence of the Lord, forgetful of the world, ignorant of the demoniac and the broken-hearted father at the mountain's base, but God has not so ordered our lives. We must go out of the temple and into the world, each to his own work, but having obeyed and worshipped, we go with a song in the heart, with an inspiration, with a spiritual energy and purpose which at once transfigures our work and gives an eternal significance to it. Then we return to God's House, and again return to work and again seek the House of God, and so we go on through the days until we shall see eye to eye and face to face in God's presence, and the earthly worship becomes life in the temple not made with hands eternal in the heavens.

"So for all the faithful, but to-day, here, we turn our thoughts again to the work and life of the Sisters of St. Mary and in particular to the Sister who to-day becomes the head of the Western Province of the Community.

"We have no words of criticism for our brethren in the faith, men and women, who in days gone by fled from the world that they might be alone with God, who made it their business—like aged Anna— to dwell in God's House night and day, to pray for those who could not or would not pray for themselves. The world may witness this again. Who knows? In the frantic hurry of modern life, in the selfish luxury of our time, in the competitions of business or for recognition in society, in the weariness and disappointment of an age which has lost the art of worship and finds no abiding place in the personal religious opinions or materialistic theories of our time, if Christ does not through His faithful ones dominate the spirit of the modern world, surely the thing that has been is the thing that may be, and in weariness and disgust, if not in aspiration, and longing for peace and simple living, men and women may again flee from it all and seek to be alone and to save their own souls. But the order of St. Mary's is not such a shelter for women disgusted with the world, or broken-hearted over its experiences. It does indeed afford many blessed opportunities for religious joy, but it is preëminently a working Order. The Sisters go about doing good. They assume heavy responsibilities. The care of institutions brings into their lives many of the anxieties which women of the world must face—administration, economics, care about income, personal antagonisms, and all this while the great body of the Church people do not understand them and are not generous in aiding them.

"Surely they have their reward. They go about doing good. In an age which in spite of all its apparent indifference to religion is below the surface very religious, they are doing a great work for souls, greater perhaps than they dream. Yet, the very demand for such services as they are rendering, the circumstances of the time, and the nature of their institutional work, are their greatest danger. Their danger is, as is the danger of the priesthood, secularization.

"Wonder not, then, that to-day I have for a few moments turned your thoughts to the joy of the life lived in the House of God and linked this scene with the scene in the temple, that forgetting for a moment the heavy cares which to-day we lay upon the Sister to be made Mother of the Western Province and the Sisters whom we have made Superiors of institutions, we may with joy and gladness keep a great feast of our holy mother, the Church, the bride of Christ our Lord, and that these Sisters may to-day at least, forgetful of the days of anxiety and care know the joy of an obedience to God's providence in their lives, which has brought them here into God's House to keep this blessed feast, and as they rejoice, though with some fear and misgivings as to the future, they may renew their strength and learn when their power is secured, their vision enlightened, and their peace found.

"Truly as we make much of our joy in God's House shall we bear without heartbreak or loss of faith and fervor the burden of work and anxiety we must carry for His Name's sake."

A short office of commemoration of the Sisters departed, followed the Eucharist and closed the services of the morning.

At 2 o'clock the visiting Bishops, clergy, and guests were invited to the dining hall of the school where a bountiful luncheon was served, and then the guests were given an opportunity to inspect the convent, which was availed of by all present.

On the Eve of the Purification, Sister Francesca was professed by Bishop Nicholson, according to the form prescribed by the order.

The Community is to be congratulated upon its prosperous condition, upon the magnificent work which it is doing, and upon the increased facilities for its future activity.

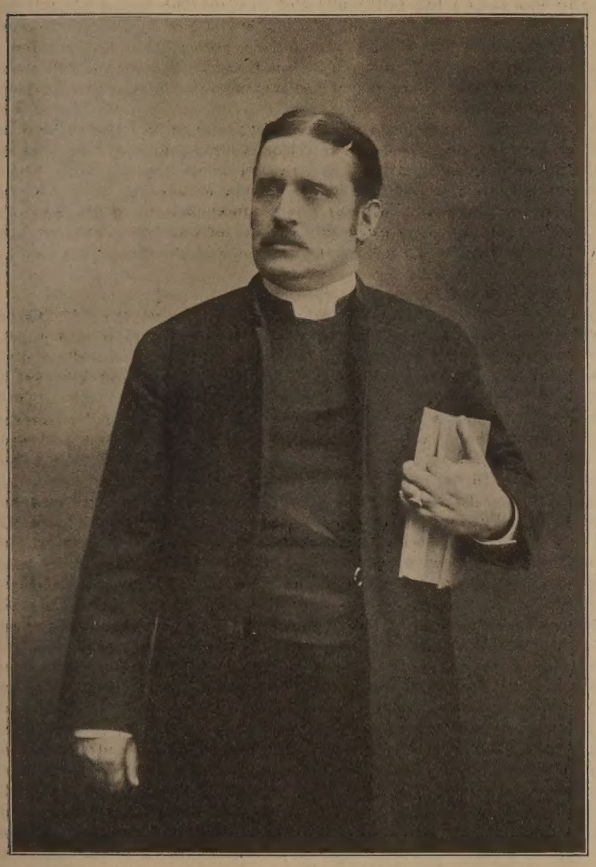
A TASTE for books is the pleasure and glory of my life. I would not exchange it for the riches of the Indies.—*Gibbon.*

Harrisburg Elects Dr. Darlington

THIRTEEN BALLOTS NECESSARY.

PURSUANT to the call of the Standing Committee, the special Convention, for the purpose of electing a Diocesan, assembled in St. Stephen's Church, Harrisburg, Tuesday evening, January 31st, at half-past seven. After Evening Prayer was said, the business session was called to order by the Secretary of the Diocese, Col. Charles M. Clement, of Sunbury; whereupon the Ven. Leroy S. Baker, Archdeacon of Harrisburg, and the Rev. Charles S. Morrison were placed in nomination for President of the Convention. The Rev. Mr. Morrison asked leave to withdraw his name, and there being no other nominee, the Archdeacon, who is senior priest of the Diocese, was unanimously chosen. On roll call, 43 clerical and 98 lay delegates responded to their names. The chair then appointed committees on credentials.

The Rev. Robert F. Gibson, Registrar of the Diocese, craved the indulgence of the Convention for the purpose of advocating the raising of funds to start and maintain a diocesan Church paper for free distribution among the families of the Diocese. The idea was favorably received and Mr. Gibson started a subscription list, on which many names were placed. The Rev. Mr. Eckel of Williamsport, who is soon to leave the Diocese, offered then a complete set of records of diocesan affairs of the old Diocese, dating from 1839.



THE REV. JAMES H. DARLINGTON, D.D.,
BISHOP-ELECT OF HARRISBURG.

On announcement by the President that nominations for the Episcopate were in order and must be made without comment, the following names were proposed:

The Rev. James Henry Darlington, D.D., rector of Christ Church, Brooklyn; the Very Rev. Paul Matthews, Dean of St. Paul's Pro-Cathedral, Cincinnati; the Very Rev. Charles F. Williams, Dean of Trinity Cathedral, Cleveland; the Rev. Frederick F. Reese, D.D., rector of Christ Church, Nashville, Tenn.; the Rev. William F. Faber, rector of Grace Church, Lockport, N. Y.; and the Rev. William H. Van Allen, rector of Church of the Advent, Boston, Mass.

The Convention then adjourned to meet at 9:45 the next morning.

On Wednesday morning at 9 o'clock there was a celebration of the Holy Eucharist, the celebrant being the President of the Standing Committee, the Rev. Charles S. Morrison, assisted by the Rev. Messrs. Rollin A. Sawyer and V. H. Berghaus.

At 9:45, the business session resumed, Archdeacon Baker in the chair. It being the hour appointed for election, opportunity was given for nominators to offer information and state references as to their nominees, no one, according to the rules of order, being allowed to make any unfavorable reference to another candidate. The speeches were all of a high order, and to have judged by the recommendation of the several candidates, choice and decision must have been difficult. The President then read an appropriate selection of Holy Scripture, called the Convention to prayer, reading several appropriate collects, followed by silent devotion, after which balloting began. The result of the first ballot was as follows:

Clerical vote—Darlington 16, Faber 3, Matthews 14, Reese 5, Van Allen 3, Williams 2. Lay vote—Darlington 60, Faber 7, Matthews 23; Reese 5; Van Allen 3. Necessary to a choice—clergy 23, laity 50; no election.

Six additional ballots were cast and practically remained unchanged, the laity standing out for Dr. Darlington, the clergy divided principally between Rev. Messrs. Darlington and Matthews, with the latter in the lead. Immediately before the noon adjournment for lunch, after two hours of repeated balloting, the eighth ballot was taken and stood thus:

Clerical vote—Darlington 18, Matthews 19, Faber 2, Reese 5. Lay vote—Darlington 63, Matthews 25, Faber 2, Reese 8. Necessary to a choice—clergy 23, laity 50; no election.

At 1:30 the Convention reassembled, when three more ballots were taken, but no election, at which time Mr. Le Rue Munson, lay delegate from Christ Church, Williamsport, took the floor and made a strong appeal to the clergy, stating that the united support of the laymen was necessary to a successful Diocese, and that the votes cast for Dr. Darlington represented a large number of the communicants of the Diocese, for he was the choice of the laity.

A recess was then declared in order to allow the clergy to confer, and lasted 30 minutes, immediately after which the twelfth ballot was taken, and showed that Dr. Darlington had gained two clerical votes, although he was still far below the necessary number. Again the laymen had the floor and declared they would adjourn before making any compromise. The thirteenth ballot was called for, and when counted, Dr. Darlington was declared to have been elected. The ballot stood:

Clerical vote—Darlington 28, Faber 1, Matthews 11, Reese 2, Williams 1. Lay vote—Darlington 73, Faber 7, Matthews 13, Reese 5. Necessary to a choice—clerical 23, lay 50.

Upon motion, the election was made unanimous by a rising vote, and all chanted with heart and soul the *Gloria in Excelsis Deo.*

The Chair appointed as a committee to notify Dr. Darlington of his election: The Rev. Charles S. Morrison, Rev. W. R. Breed, Mr. George Comstock, and Mr. A. P. Perley.

The Convention was marked by good feeling, and while each man stood by his conviction and supported the candidate that to him represented the best type of Churchmanship and most suited to this new Diocese, yet no unkind or uncalled-for criticisms were heard from any quarter. The Convention adjourned *sine die.*

How many are there who occupy public places with private spirits! While they pretended to undertake everything for the good of others, it has appeared that they undertook nothing but for the good of themselves. Such suckers at the roots have drawn away the sap and nourishment from the tree. They have set kingdoms on fire, that they might roast their own venison at the flames. These drones stealing into the hive have fed upon the honey; while the laboring bees have been famished. Too many resemble ravenous birds, which at first seem to bewail the dying sheep, but at last are found picking out their eyes. These people never want fire, so long as any yard affords fuel. They enrich their own sideboards with other men's plate. There is a proverb, but none of Solomon's, "Every man for himself, and God for us all." But where every man is for himself, the devil will have all. Whosoever is a seeker of himself, is not found of God. Though he may find himself in this life, he will lose himself in death.—*Secker.*

The great painter, Turner, sent a picture to Cologne to the Royal Academy. It was hung between two portraits by Lawrence, and its splendor was such as to deaden their effect. On the morning of the Exhibition, to the consternation of Turner's friends, an unsightly sweep of dark shadow was seen where there should have been a blaze of light and blending of delicate hues. On mentioning this to Turner, he explained that seeing Lawrence's portraits suffered from the brightness of his Cologne, he had temporarily spoiled it by covering the sky with a wash of lamp-black.—*Selected.*

MONEY AND MISSIONS.

By the Rev. W. H. Knowlton.

"MONEY and Missions!" or "Missions and Money!" whichever you like. How handsomely the words alliterate! As facts, however, it is the regret of all earnest-souled people, and specially of the members of this Conference, that they are not brought as often as we could wish into the tripping measures of a harmonious and effective co-relationship. But may we not do something toward the provision of a betterment in the premises? This is the question of the hour. But first of all, and before we can render any united answer as a body, it is quite evident that our discussion must be had from our several standpoints as individuals. In this view, therefore, being appointed to lead this discussion, I have to say that to my mind the first step toward the accomplishment of so desirable an end as that of bringing Money and Missions, or Missions and Money, into their proper co-relationship, is the arousal, on the part of those who would promote Missions, of what I choose to call the "Spirit of the Gift," on the part of those who possess, or control money.

But let me illustrate both for making clear my meaning, and showing that the thing itself is not out of the possibilities:

A number of years ago the rector of the very poorest, so far as its material belongings were concerned, of the so-named independent parishes of one of the largest of our American cities, was in deepest trouble. He had a fair-sized congregation, but only a rented roof to cover it in: and he knew that unless a matter of at least three thousand dollars could be raised to make that roof the parish's own, and that very shortly, the work itself must come to an end. His parishioners, also, stood in deep realization of the same fact; and many had been the meetings of the vestry, and a number of the parish, looking to the relief of the unhappy situation. But none had come to sight, and little by little the gloom of discouragement had seemed to settle over all, until at last the rector felt himself so engulfed within it, that it seemed to him useless to prolong the struggle, and was about to give up. For pray as he might, and search as he could, as against the universal cry of "poverty"—"We are soo poor! Oh, so poor!" he had been able to find no fulcrum for the application of the power of his initiative. And yet, his people had for the most part—the bulk of them—plenty to eat, drink, and wear; while a number of them, and among these the professedly most interested, seemed to be living on the plane of a high prosperity. All this the rector knew. But—yes, but—just as the rector said to himself, in the hour of his greatest despondency, "How are you going to convince even a Rothschild that he is well off, when he thinks himself just at the threshold of the Poor House!"

Then something happened.

Strolling half idly, one day about the noon hour, up one of the principal thoroughfares of his city, but immersed more in the thoughts of his personal sorrows than interested in the sights of the busy street, but still observant, he chanced upon a man, a stranger, dressed in the garb of a clergyman of the Church, but of so dejected a mien as to make him, to his seeming, more of a knight of the Sorrowful Figure than even himself. His sympathy, therefore, was instant. For was not here the possibility of a trouble deeper than his own? So, suiting action to thought, having halted the stranger (my friends, this story is true—every word of it), he addressed him something as follows: "I beg your pardon, but I am hunting luncheon, and, though we are strangers, yet as I imagine from your garb that we are fellow clergymen of the same Church, I wish you would join me. Let's get acquainted."

The invitation was accepted. Cards were exchanged, and at the luncheon the case came out just as the rector had anticipated. His guest proved to be a missionary from one of the rural stations of the Diocese, but whose loss of communicants, principally by removal to the city of his present visit, had of late been so large that there seemed nothing for it but that the work must be abandoned. Either this, or he must secure from charitably disposed Churchmen elsewhere a matter of three hundred dollars to assist him in making habitable the unfinished enclosure for worship that had been ventured upon in the happier days of his station. Then, what so natural as that with longing eyes and expecting hand, he should turn his feet to the great city which had been the principal financial beneficiary of his years of labor? And this he had done. But with what result?

After three days of weary trudging, in which, armed with a letter of commendation of his Bishop, he had called upon the rectors of all the principal churches of the city, seeking their permission for his canvass their respective parishes, but only to be turned down in every instance, and always with the plea that the "city parishes had troubles of their own." Empty he had come: emptier he was going away, to take up his burden, God only knowing the outcome.

The rector thought a moment. Then his jaw set, and he said:

"My friend, I thought I was in trouble. I see now that I am not. But as it will take ten dollars to relieve my lesser trouble where it will take only one to relieve your greater one, if my people won't put up for me, they *shall* put up for you. Come with me. You are my inspiration. Perhaps, also, you will prove my providence. Come with me."

Three minutes later found the rector and his guest in the office of the former's senior warden, Judge S.

"Judge, this is Mr. W., our missionary at A. I vouch for him. He must have three hundred dollars immediately, if he is to save the work there, and I want you to give him ten dollars towards it. Judge S., Mr. W.; Mr. W., Judge S.," was the rector's abrupt introduction, both of the man and the subject.

The good Judge's breath seemed taken.

"Why! why! my dear rector," he almost gasped, "don't you know the troubles we are in at St. A.'s, and how it is very much a question if the parish is going to live at all?"

"I certainly do," responded the rector, rather drily, "but it occurred to me that if we had to die anyway because of our inability to do for ourselves, it had better be in the odor of the sanctity of trying to do for someone else. Judge, that ten dollars, please."

The Judge saw the point. He was not offended. But still he sparred:

"But I was thinking that if ever we got a subscription going, I would give three hundred dollars for our purposes, and I don't quite see how I can afford to add another ten," he said.

"But you can subtract it in Mr. W.'s favor, can't you, Judge? I'm sure I shall be glad enough to get the two hundred and ninety," returned the rector, quickly, his heart thumping with delight at having at last obtained the long withheld indication in definite figures of the sum intended by his leading parishioner for the cancellation of his difficulties.

For answer, the Judge turned to his desk and wrote the required check, which he handed Mr. W., saying: "You are more welcome to this than I can tell you"; and then, having busied himself for a couple of minutes with his pen and a sheet of legal cap, the rector, on receiving the product, found it a subscription heading for the needs of his parish, followed by the Judge's name for the full amount of his original indication, without subtraction of the amount he had given the missionary.

Thus was the incident closed; but only to be followed by others, and still others, if not of like, yet of kindred character. In three days the missionary had returned to his home bearing with him an amount even larger than had been his quest; and in three weeks the rector was able to make public announcement of a subscription, equal, not only to its original purpose of housing his congregation, but enough more to add a transept and put the whole in a condition of excellent repair.

What had happened?

Why, simply, an arousal of the Spirit of the Gift through Providential leading, and an unstudied embrasure of the angel of opportunity: *"I will not let thee go except thou bless me";* and with the result, that in one instance, at least, Money and Missions had been brought into a harmonious co-relationship, and with the corollary, that a "parish having its own troubles, also," was rescued from the brink of dissolution to become a permanent and useful fixture in the city of its abidance. . . . .

Now to the point:

When I heard of the inauguration of the present system of Missionary Departments, each to have its own special secretary as a special agent for the stirring and stimulation of our people to missionary knowledge and endeavor, the heart within me leaped for joy. The plan seemed to me so practical, and promising of great results. Still, there was this misgiving: Since under this plan, these secretaries must hold rectorships also, to command, of necessity, their first energies, leaving only their surplusage for devotion to the missionary cause, its promise, though great, yet seemed to me still far too little in the way of accomplishment as by comparison with our needs and opportunities. Then why, I said to myself, in view of the needs, should we not rise to our opportunities in this regard, and commission men for these positions whose sole and only business it should be to look after the missionary interests of their several appointments—responsible men, full of wisdom and of zeal and of the Holy Ghost: having executive and organizing ability, and a spell-binding power, to arouse the Spirit of the Gift and to gather up, as far as might be, the generous fruitage of its awakening!

And what I said to myself then, I say to you now, and through you to the whole Church, if so be it may care to listen. My maintenance is, that the plan is practical, businesslike, feasible, full of promise, and for materialization, waiting only on the time necessities of the first half hour of the next meeting of our General Board of Missions.

But one objects, and says, "There will be no money to spare for the payment of the salary and other expense obligations which will be thus incurred."

What nonsense! One morning about two months since, an agent of no specially striking personal appearance or gift of speech, but having a good cause, and one commended by our diocesan Council, walked in upon one of my so-called "poor" missions, and at twenty minutes of four in the afternoon of the same day had walked out again with the sum of twelve dollars and fifty cents, willingly donated by a people who a year previous thought they had done nobly, when in response to my plea from the chancel they had returned one dollar and thirty cents for the same cause, and a little later on, the munificent sum of four dollars and thirty-five cents for the work of the General Missions of the Church.

Again: At another of my "poverty-stricken" stations, there had been from time out of mind a perennial grumbling at the hardship and injustice of an annual twenty-dollar assessment for Dioc-

esan Missions. "What does the Bishop mean? What does the Diocese mean? What does everybody mean? Do they think we are a lot of Rockefellers and Vanderbilts down here? We won't pay it." Such was about the talk I was accustomed to hear from every side. Then one day, when things parochial seemed about their very darkest for us in a financial way, at my secretly preferred request, came the accredited agent, knowing the story of the missionary needs of the Diocese, telling it with power, and taking his collection. And when on the following Sunday I announced the result as amounting to nearly eighty dollars, so far had the people forgotten their former grievance and their fancied poverty, that when I came to ask a doxology in response, the only ones not to join with "voices in loud acclaim," were a few, more glad than the others, whose streaming eyes betrayed the reason of the choked lips that refused utterance, and whose purses were straightway opened once more to meet all the parochial deficiencies.

Again: Some years ago a newly consecrated Bishop was sent to a missionary jurisdiction in the West, bearing with him the promise of financial backing from our General Board up to the limit of its ability. That limit, stretched over a number of years, proved an average, exclusive of his personal salary, of about $2,500 per annum. Then one day, having a deep consciousness of his needs for much more than this, if he was to accomplish anything at all worthy of his mission and responsibility, he set out for the East on a tour of personal presentation and collection, and in three months he had returned to his jurisdiction, bearing with him in cash and good pledges, an amount equal to more than the Board could possibly have afforded him in ten years.

The conclusions from these instances are obvious. Whatever the department, whether in the world's business, or the Church's, there is no danger but that a good agent, having a fair presence and an acceptable line, will more than pay for himself as he goes along. While in the Church, as conditions are, rectors and the pastors of local flocks generally, unable for very pressure of their manifold local duties to familiarize themselves with the necessary data, if missions and their needs are to become known as they ought to, compelling prayers and offerings from every hand, it can be only as our leadership in the Church, venturing for God, and rising to its opportunities, shall commission, the "special agent," and plenty of him, to this end.

Such is my opinion. Nor yet, as the plan suggested commends itself to the approval of our leadership, can I think of one reason further why its adoption should be delayed. The men for the assault—ten to select from, where we can use but one—are ready and equipped, and waiting only on the command, "Forward; Double time; March!" The details—a matter of a moment only—can easily be arranged. The pages of our present day history swarm with precedents of success. One: the recent triumph of our Methodist brethren in the completion of their "Twentieth Century Fund for Missions." Twenty millions for Missions! Think of it! And who did it? And how was it done? Answer: Under God, through the employment of the "special agent" on the part of a Church blessed in a leadership, with whom to conceive great things is to set about their performance, hesitating at no cost. And now (so I am credibly informed by my local Methodist brother), this same "special agent" is out after another fund, and larger still, for the promotion of the eleemosynary work of his Church. He will get it. In fact, he has compassed nearly a million of it already.

But will the plan so commend itself to our leadership? Let its wisdom be of the highest, and its precedents for success as the stars for multitude?

If I say, "I doubt it," my note will probably be instantly resented as out of acclaim with the harmonies and holy enthusiasms of this splendid conference, and justly. I do not doubt it, therefore. No, not for an instant. But I ask the question, because it has so nearly always seemed to me that the moment a man has been called to the high position of leadership among us, that boldness of character which appeared to possess him while he was yet a subordinate, and was his real title to advancement, disappears, and in its place has come a cowardly fear—for what? Why, as near as I can figure it, in regards to those who have been nearest and dearest to me, simply lest, if he continues in his boldness, the stipend money for his missionaries will not be forthcoming, and he be thrown into the agony of beholding them in suffering, for which he thinks himself largely responsible, but is without power to relieve. So, delaying to join the battle, he goes into council instead—*to spare his missionaries!* This is honest. I had it from a Bishop of this Church, who was also the truest man I have ever known. "I can die, but I cannot see my clergy suffer," he said.

But why should not a Bishop give his missionaries credit for the same proud willingness to endure hardness as the "good soldiers of Jesus Christ," as was his own while he was yet in the ranks with them? He should remember that they chose him, not to spare them, but to lead them. And I say this, not for any discouragement I feel, but as one whose chief pride is, and will be, if he may be counted one of that band of the Church's soldiers who, no matter how long it has waited upon the firing-line of her missionary endeavor, facing its open deaths; or how sieve-like its outer guards against the bullets that have never ceased to hail; or how noisome and hardly borne the pestilences and starvations of its inner trenches, has yet never faltered of its courage, because expecting each new day that the councils of determination on the part of our leadership should at last be over, and the battle joined—The Battle! In which the inspiration of the common soldier is found ever in the superior daring and willing exposures of a commander beloved. And I am expecting this to-day. And if it comes not to-day, I shall expect it to-morrow. Some day it will come, and then, Victory!

ACKNOWLEDGMENTS.

By Caroline Frances Little.

It is of course understood that Church people do not give to charitable objects for the sake of reward, or for the desire to be known as generous, for the ideal method is to give anonymously; but in certain cases it may be necessary to give the address of the sender, lest cheques or articles be lost in the mail, and a courteous acknowledgment always increases the interest of the donor.

Recently at a meeting of the Woman's Auxiliary, appointed to hear the Bishop of Alaska, a member of a committee, speaking in behalf of a worthy object, gave as an inducement why we should assist that cause, the following:

"They always acknowledge what is sent them."

A Churchwoman who was present told me of a work in the far West in which she had once felt a keen interest, and to which she had frequently made donations, but not in her name. Anxious to help the important Sunday School work there among the whites and Indians, she went to the Bible House in New York, and purchased some forty Bibles, Testaments, and copies of the Gospels bound separately, and also together, in pretty red covers. These she did up in several different packages that some of them at least would reach the missionary, and for safety put her own address on the wrappers; but she never heard of their having been received. As she said to me, "A postal of acknowledgment would have kept up my interest, for I did not want thanks, but I suppose he was disappointed when he opened the packages and I have never sent anything there again."

Even money is not always acknowledged, and the enthusiasm of the giver is dampened.

There is an institution in our Diocese where, no matter how small the donation, it is acknowledged by a courteous card of thanks. In fact it is preferred that the name and address of the donor be known. What is the result? Not only Church people, but sectarians give, and give freely. Before Christmas, to each of the usual patrons is sent a large, strong bag, on one side of which is a printed request that it be filled, with a blank for the donor's name and address; on the reverse, is a figure of Santa Claus, and in large blue letters the thanks of the children for past favors, with the greetings of the Season. Within a week after their return to the House, each donation is courteously acknowledged. It costs but little to send the postcards, and there is no surer way of building up a permanent interest in the hearts of a large circle of people.

Then another mistake, which is frequently made in appealing for missionary, or other causes, is the asking for only large sums of money. It seems always to be preferred that one person give fifty dollars, rather than that fifty people give one dollar, or that a hundred give half a dollar. This naturally deters people of small means from offering their mite. One woman whose husband's means were limited, was interested in Missions, but she felt that she could not spare more than a dollar at a time for the different appeals; and although she sent that amount she felt that it was not really desired. A great deal is said if one person gives a thousand dollars, even if the name be withheld, but if one thousand people each give a dollar, the result is the same, and ten hundred people will have a share in the glorious service of giving.

The Bible says that we must not give to be seen of men, and that God loves a cheerful giver; but it also says "Be courteous," a command that should be remembered.

In a picture gallery in Dusseldorf, Count Zinzendorf had a remarkable experience, which affected his whole after carerr. He stood before the picture, "Ecce Homo!" Jesus wearing the crown of thorns and the purple robe, with the inscription in Latin, "This have I done for thee; what hast thou done for Me?" He was deeply impressed, and determined then and there, to devote himself wholly to Christ. The answer we must give this passionate question from the Cross is the test of our love for Christ. It is noe enough to voice our love in hymns of ardent devotion, or in prayers, or in saying that we are Christ's for ever. The question is: What will you do for Christ? What will you sacrifice for His sake? Consecrated life is the only certain proof of full devotion to Jesus.—*Selected.*

Helps on the Sunday School Lessons

Joint Diocesan Series

SUBJECT—"*The Mighty Works of Our Lord and Saviour Jesus Christ.*—Part I.

By the Rev. ELMER E. LOFSTROM

THE RAISING OF THE DAUGHTER OF JAIRUS.

FOR SEPTUAGESIMA SUNDAY.

Catechism: Eighth Commandment. Text: St. John v. 21.
Scripture: St. Mark v. 22-24, 35-43.

AFTER a day's absence from the multitude that had been gathered to Him at and near Capernaum, the Master returned to them again. During that day's absence He had calmed the storm on the lake and had healed the fierce demoniacs of Gadara and had sent one of them back to his home town to an unwelcomed ministry. That the Master should leave the crowds and give that day to the saving of that one man is full of significance. Now He returns to the crowds.

But even when He was ministering to the crowds, His most striking work was with individuals who came out of, or through the crowd. To-day's lesson tells of one such man.

Jairus was one of the rulers of the synagogue at Capernaum. He had very probably been present that first Sabbath day in Capernaum, when the Lord Jesus taught in the synagogue and there cast the evil spirit out of the man. At that time the opposition of the leaders of the Jews had not, it seems, reached Galilee, for there was no criticism of His deeds of kindness on that Sabbath day. Jairus, if he was present at that time, must have been impressed by what he had seen and heard (St. Mark i. 21-27). But the rulers as a class became enemies of the Master (St. John vii. 48). Jairus may have been one of the rulers of the synagogue at Capernaum who went to Jesus on behalf of the centurion who had built the synagogue and whose servant was in need of healing, but we do not know.

It would seem from the account here, that he had delayed coming to Jesus for help until every other hope had gone. Then, when his daughter was at the point of death, he had finally overcome his prejudices and all that made it hard for him to go to Jesus, and came to Him with his petition. What he had himself seen in the synagogue, and what he had heard of the wonderful deeds of this Teacher, must have made his thoughts turn to Him as soon as he realized that there was real danger of losing his daughter. And there is no need of minimizing the difficulties in the way of his going directly to Him. As a ruler of the synagogue he was unwilling to lend his influence to anything of a doubtful nature. His great need finally led him to the One who alone had power to give him what he needed.

If you will bear in mind that it was with only a little faith that he came, and even that was ready to vanish at any sign of discouragement, you will see why what happened was designed to bring that weak faith out into open and unquestioning belief.

Whether the delay caused by the woman with the issue of blood was deliberate or providential, it was in either case so ordered for the good of the man Jairus. When the messengers came with the report of what had happened at the house, the Master gave the troubled man a word of hope: "Fear not, only believe." The utmost need had now come, requiring on his part the utmost faith. The faith that answered may not have been very strong, but it kept the man from despair and from making any objection to the Master's visit. And at last he saw Jesus as the Lord of life.

There is little in the narrative which may not be clearly understood by careful reading on the part of the teacher. Much of the effect of these lessons on the miracles depends upon the vivid recital of the story. The teacher should study the story, comparing the different accounts until he can himself see all that took place. Then he should try to make the pupils see what he sees.

It is the custom in the East to have hired mourners and flute-players, who come into the house and add their wailing to the weeping of the real mourners. These had already gathered when Jesus arrived at the house. It was these whom he ordered from the house.

His words to them in which He assured them that the maid was not dead but sleeping, had perhaps a double meaning. Certainly they were true of the sleep of death in His presence. He could call to the dead and they would hear His voice. He could wake the dead out of sleep. He has assured us that He, like the Father, has power to quicken whom He will. Also that the dead shall hear the voice of the Son of God, and they that hear shall live. He here has shown that there is a real and literal truth to His words.

Here, and at the gate of Nain, and before the grave of Lazarus, He showed that the dead are but asleep as to His voice. He called and the dead heard. There is no reason to suppose that that power has ceased. The dead then heard, they still hear that voice, and the hour is coming when the dead shall hear that voice as it speaks, and hearing, shall live.

He gave a strict charge that they should tell no one of that which had taken place. It would be, of course, impossible to conceal the fact of the restoration of the little girl to life, but the details of that sacred hour might well be kept to the little circle of five who had been not unworthy of being present. The "not dead but sleeping" spoken to the mourners, might in its literal sense be taken to explain what had happened. And yet the laugh of scorn had borne witness to the fact that they knew that she was really dead.

The main truth to be taught by the lesson is that already explained: that the dead are but asleep to His voice. But it may be taken also to teach the lesson of the need of being awake to spiritual things and obedient to the voice of the Master. Life is more than meat and drink and clothes. It is possible to go through this world and only partly live. As the little daughter of Jairus, at the words, "My little girl, Arise!" awoke to a new life, like the old, and yet more of life than she would have had but that she had heard the voice of the Lord Jesus, so unless we hear and obey the message which He brought to earth for us, we do not live a full, complete life. We may be dead to all the great truth of God's love and work for us. And to every one of us He comes with His call to awake out of the sleep of spiritual death and obey His voice. It is a real call. To answer it and to do always such things as please Him, is a real entering upon a new and higher life.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE EDUCATION PROBLEM IN THE SOUTH.

To the Editor of The Living Church:

REFERRING to the article in your paper on January 14th, by Bishop Horner on "The Education Problem in the South," and to the Communication in your columns on January 28th, I would like to say that I will be in Chicago as the representative of Bishop Horner and the District of Asheville, from March 5th to the 11th. I hope at that time to have opportunity of presenting our work and to hear from all who are interested in it. At present I can be addressed, care of Church Missions House, 281 Fourth Ave., New York City, and, during my stay in Chicago, care of the Rev. W. O. Waters, 1604 Prairie Ave.

Very truly yours,

WALTER HUGHSON,
Archdeacon of the District of Asheville.

January 31, 1905.

WE NOTICE one general characteristic of the Biblical revelation, which has not had justice done it by many who reject, at first sight, the Mosaic account of the Creation. The fact is that the Bible had in the beginning, and preserved throughout its whole development, one great scientific virtue. The Biblical view of nature is singularly free from the mythological and superstitious conceptions of Nature prevalent in antiquity. It is kept, in this respect, from one fatal defect of other early religious literature. It possesses, from the start, a virtue which made it capable of growth. The multitudinous personifications of other primitive religious traditions and sacred hymns are not to be found in the book of Genesis. Here is a variation from the prevailing type of religious tradition, here is a *specific* mark upon our Bible, at its earliest appearance, which we are at a loss to explain when we consider the historical environment amid which it sprung up.—*Newman Smyth's "Old Faiths in New Light."*

Literary

Religious.

The Ethical Teaching of Jesus. By Charles Augustus Briggs, D.D., D.Litt. New York: Charles Scribner's Sons, 1904.

This book illustrates one use of destructive criticism by the class of minds to which the author—unfortunately a Christian priest—belongs. Its ostensible object is to group the recorded utterances of the Lord under their principal moral categories. Its real aim, however, is to discredit the present scriptural record of His sayings, and to substitute an alleged report of His exact words, now for the first time correctly quoted.

As might be expected, some of the substitutes admirably express ideas which a certain class of interpreters read into the Master's mind from an inspiration of anything but loyalty to His mystical Body. But even were this otherwise, the method by which the author accomplishes his modest aim is somewhat too simple for the would-be significance of its consequences. He first discusses the order of priority in the present Gospels, and assigns their sources in accordance with the "two-document theory." This leads to an inquiry into the nature of one of these conjectural sources, the *kyriaka logia* of St. Matthew, which Eusebius in his classical passage says is mentioned by Papias.

It is here that the author develops the point, which he evidently hopes will create a sensation: "The greater part of the teaching of Jesus, as it appears in Matthew and Luke, is in the gnomic form of Hebrew Wisdom. This, for the most part, was derived by these Gospels from the *Logia* of the Apostle Matthew. Some few of the *logia* are given in the present Mark; and still fewer in the Gospel of John. All of these come from a Hebrew original, arranged in the parallelisms of Hebrew poetry. . . . . They sometimes have strophical organization, but none of them is of any great length. All of the Gospels disregard more or less the poetic structure. The *logia* are sometimes condensed, and sometimes enlarged by explanatory statements; but it is quite easy to find their original form, and so get the very words of Jesus in the form in which He uttered them."

This established, it is obviously easy to relegate to this versified class such teachings of our Lord as are unwelcome to modern society, displeasing to rationalism, or, in general, too theologically definite. Then by selecting a convenient "Hebrew metre" for the passage, any objectionable features, like the trine baptismal formula, or the unchangeable state of the last souls, or the indissolubility of marriage except by death, may be so manipulated as to interfere with "the strophe," and therefore declared unauthentic. With this edifying and reverent amusement the rest of the book is principally occupied.

But the two supports on which this theory of an exact metrical structure stands are both decidedly unsound. The first criterion applied is "parallelism" in thought or expression. But a large proportion of the passages thus classed display no parallel in either of these respects, but only the rhythmical possibilities of seventeenth century English prose. Still more unfortunate for the theory is the existence of very decided parallelism in passages of Scripture not included in the author's gnomic canon. In St. John's Gospel alone, which, we are told, depended but little on the *Logia*, we may instance iii. 18, 20-21, v. 20-23, vii. 18, and others. Again, outside of the Gospels there are passages like I. St. John v. 7, containing words not attributed to Christ at all. This verse is now generally accorded an origin later than even the sub-apostolic age, and is referred by commentators to no more poetic source than a patristic gloss; yet its parallel construction with the genuine verse which follows it is far more marked than in most of the instances given in the work before us. Each of the two verses would make an admirable "strophe" of three lines; yet they had no oral source. It is needless to multiply instances. The frequent occurrence of scriptural passages more or less parallel or antithetical is not confined to the reported words of our Lord, nor even to oral teachings of others.

The second argument, which is quasi-historical, seems to us equally unsound. Some of our Lord's utterances may indeed have been "given by Him in the form of Hebrew Wisdom, in accordance with the method of the rabbis and wise men of his people." But it is quite another matter to attribute to the gnomic poetry of the wisdom-literature an exact and highly developed system of metres, corresponding to those in the list furnished by the author. And again, where such a list, if correct, must be interpreted according to the very crude principle of the Semitic metre, and where various metres may occur in close combination, the discernment of even the most evident ones cannot surely be so certain a process as we are told. Yet we must exercise even a stronger faith than this, when the restorer of "the very words of Jesus in the form in which He uttered them" not only fixes upon the kind of metre, but describes it as being so exact that a single word (in the original) must be an addition! One so "familiar with the forms and methods of Hebrew Wisdom" ought to know that this kind of utterance, while decidedly poetic in form, embraces varied degrees of structural perfection. The rejection of a word or two from a "hexameter" line, or of a perfectly natural line from a "strophe," on the plea of redundancy, is simply too fanciful to be taken seriously.

W. H. McClellan.

Problems and Principles. Being Papers on Subjects Theological and Ecclesiastical. By the late R. C. Moberly, D.D. Edited by the Rev. R. B. Rackham, M.A. New York: Longmans, Green & Co.

This collection of papers and speeches by the late Dr. Moberly will be gladly welcomed by all those who have read his two large treatises on *Atonement and Personality* and *Ministerial Priesthood.* They will enjoy most, perhaps, the theological essay, *A Religious View of Human Personality,* a sermon preached at Oxford. It carries further the theory of personality set forth by the author in his longer work, particularly in reference to human personality. The essays on ecclesiastical problems in the second half of the volume are hardly as interesting to American Churchmen as to English, owing to the very different position of the two Churches with respect to the State. *Undenominationalism as a Principle of Primary Education,* and the essay that immediately follows it, *Is the Independence of Church Courts Really Impossible?* will excite the most attention, and repay the thoughtful student of our own American conditions.

The most valuable paper in the whole collection, however, is the one entitled *The Fulham Conference on Communion, with the Atonement.* This is in the form of a criticism of the formal report of that conference. Originally printed in the *Journal of Theological Studies* (April 1901), it is now reprinted in this volume, and is thus likely to have a wider circle of readers. It is not too high praise of this essay to say that the whole volume should be had for the sake of it alone. It will clear up many difficulties for anyone who finds himself entangled in the antimonies of Zwinglianism on the one hand, and of some Roman theologians on the other, the cardinal mistake of both of which consists in a notion that in the Eucharist the actual moment of Calvary is reproduced either in mind or in fact. Dr. Moberly brings out the Scriptural signification of "blood," and the use of blood in the Jewish system of sacrifices, and the use of these ideas of sacrifice by the author of the Epistle to the Hebrews. He criticises the expressions used by some Anglican divines in the light of this and of the earlier Christian fathers. It is a most deep and thoughtful paper, and ought to be read by all serious students of the subject of the Eucharistic Sacrifice. At the same time, one cannot but feel that if Dr. Moberly had enjoyed the privilege of using the American Liturgy instead of the English, his consideration of the matter might have been carried a little further, and the earlier and more primitive notions of the Eucharistic Sacrifice have been illustrated by the liturgical praxis of the undivided Church.

H. R. G.

Christian Character. Being some Lectures on the Elements of Christian Ethics. By J. R. Illingworth, M.A., D.D. London: Macmillan & Co.

A full measure of both profit and enjoyment might well be expected from any such work by this author, and none who look for it here will, we think, be disappointed. The style is clear and graceful; the arrangement constructive and progressive; the type is excellent. Points of especial worth are the treatment of the fact and nature of sin, the relation of personal life to social, and the fundamental place and value of sacraments. The whole chapter on the last subject is valuable. The chapter on Mysticism scarcely seems to justify its presence in the work by the importance of its conclusions; but in this it stands alone.

The author's treatment of the Religious Life is so incidental that it is hard to ascertain his opinion as to its permanent value. He mentions the counsels of poverty, chastity, and obedience, as illustrating the statement that "the pursuit of perfection has sometimes been carried on in imperfect ways." Later he seems to condone them somewhat, as being, for the age in which they throve, "the most effectual" methods men could have adopted; thus apparently implying that the Religious Life has no longer a *raison d'etre.* If we may be permitted to demur, Dr. Illingworth here seems to confound a principle capable of erroneous application, with the essence of the error itself. It is no adequate estimate of the monastic principle to conclude that it merely met a need for particulars, which "often lead men, especially in rude states of society, like the dark ages, to lower their morality into legality, and think less of their internal motives than of their external obedience." This moral obliquity is a tendency universal to all ages and phases of life. It tends to express itself in belief as well as practice; yet we are sure Dr. Illingworth will not contend that Christian doctrine ought never to have been expressed in the form of dogma, nor will he regard such expression as at the best only temporary. Were the Religious Life only a temporary shelter for an immature Christianity, it could hardly prove its claim, as it still does in the twentieth century, to form in many souls a large and noble type of the Christian character.

W. H. McClellan.

Diocese of Connecticut. The Records of Convocation A. D. 1790 to A. D. 1848. Edited and Annotated for the Diocesan Commission on Archives by the Rev. Joseph Hooper, M.A. New Haven: Printed for the Convention. 1904.

This volume is the result of a great amount of research and is the re-publication of the records of "Convocation," a voluntary gathering of the Connecticut clergy, from 1790 till 1848. Prior to those reprints, we have an historical introduction, in which the earlier convocations of the clergy during the eighteenth century are summarized, while in the appendix are a considerable collection of historical notes relating to the early clergy of Connecticut, and other incidents brought out in connection with the records themselves. Only those who have had occasion to search through unpublished documents can realize what an amount of labor and research is involved in such a work as this. It is a valuable addition to the historical literature of the American Church, and one that in large degree covers entirely new ground.

On the Church of England. Sermons and Addresses. By Herbert Edward Ryle, D.D., Bishop of Winchester. New York: The Macmillan Co. Price, $1.75.

The title of this volume is to some extent a misnomer, for it consists of a collection of sermons on many different topics, of which those relating to the Church embrace only three or four. The sermons are replete with interest and with evangelical value, and the position which the author takes with respect to the Church shows himself to be one of the very best of the Evangelical party, who seeks to be fair to other Churchmen and generally succeeds. His conception of the Church is far and away in advance of that of his distinguished father, sometime Bishop of Liverpool, and there is throughout a lack of the partisanship that attached to the administration of the latter.

On Holy Ground. Bible Stories with Pictures of Bible Lands. By William L. Worcester. Philadelphia: J. B. Lippincott Co.

This is a very attractive volume of Bible stories, in which, running from Genesis to the Ascension of our Lord, there are selected incidents of Bible history treated first in narrative form, and followed, then, by the scriptural reading in the King James' text. The illustrations, which are plentifully sprinkled throughout the volume, are largely from photographs of Bible scenes, and printed, as they are, on fine, heavy paper, make a very handsome volume. The author's text is also excellently prepared.

Here and There with the S. P. G. in India. Third Series. Published at the Society's Office, 19 Delahy St., Westminster S. W., England. Price, 1 shilling.

This is an interesting little handbook, in which the missions of the S. P. G. in India are fully illustrated and their work explained.

On the Study of Words. By Richard Chenevix Trench, D.D. Edited with emendations by A. Smythe Palmer, D.D., author of *Folk-Etymology*, etc. New York: E. P. Dutton & Co. Price, 75 cts. net.

We have here a newly edited version of Trench's standard work, in which the editor's notations are given in bracketed footnotes, so that one easily perceives what is the work of the eminent author and what of his newest editor. One easily perceives that Dr. Palmer, who describes himself as a pupil of the great Irish Archbishop, has entered fully into the thought of his master. His footnotes, which take advantage of the study in philology that has made such great progress since this volume was first produced, are quite as valuable as the main text that has long since become familiar to students.

The Home Mechanic. A Manual for Industrial Schools and Amateurs. By John Wright. New York: E. P. Dutton & Co. Price, $2.50 net.

This is an exceedingly useful volume to have in the home and to give to growing boys who are anxious to turn their instinct for creating into practical channels. It of course requires, however, some mechanical genius on the part of the reader.

Echoes. Poems by Elizabeth H. Rand. Boston: Richard G. Badger. Price, $1.25.

This volume begins with a pleasingly told "Legend of David of Bethlehem" in prose, after which its contents are entirely in verse. Many of the latter are devotional poems, all infused with a thoroughly Churchly tone, as would be expected from the pen of the author, whose contributions have appeared from time to time in the columns of The Living Church and of *The Young Churchman.*

The Doctor's Speaking Tube. By Katharine Dooris-Sharp. Boston: Richard G. Badger. Paper, 50 cts.

We have here various verses, few of which would pretend to the rank of poetry, but with pleasing thoughts running through them and in many instances in a lighter vein. There is, in addition to this paper bound edition, an *edition de luxe* containing the author's portrait, the price of which is $2.00.

One of the best expositions of the subject that has at any time come to our notice, is a pamphlet from the pen of the Bishop of Connecticut, entitled *The Catholic Ideal of the Church: An Essay Toward Christian Unity.* (By Chauncey B. Brewster, D.D., Bishop of Connecticut.) The essay is one that was delivered at Washington under the auspices of the Churchman's League of that Diocese. In condensed and very readable form, the distinguished author treats of the attribute of Catholicity in the Church, showing that the term "Catholic" is not used merely as an adjective denoting space, but as involving a far higher meaning and ideal for the Church, which she has ever sought and not always reached.

There are few Bishops in the Church whose productions we are always so ready to commend as the Bishop of Connecticut, and though limited by the condensed scope of this, his latest writing, we view it as among his best. (New York: Thomas Whittaker. Price, 25 cts. net.)

From The Macmillan Co. of New York, we are in receipt of a very useful little booklet, entitled *Notes for the Guidance of Authors in the Submission of Manuscripts to Publishers.* It is the expansion of a pamphlet issued a few years since on similar lines, and would be most useful if it might be carefully read by those who expect to submit manuscript to publishers with any hope of having it accepted. The lack of authoritative standards in punctuation and other details of composition is one that seriously impairs the usefulness of ordinary instructions in rhetoric; and it is a fact that the vast majority of writers, even among those who have achieved wide distinction, are so deficient in matters of punctuation, capitalization, and even the construction of sentences, that they would in many instances be humiliated for life if they could see in cold type the reproduction of the sentences they themselves penned. This little pamphlet is intensely practical, and its suggestions would go far to correct any manuscript if they were fully carried out. (New York: The Macmillan Co. Price, 25 cts.)

A series of attractively made booklets is described as "The Temple Topographies," of which two volumes have already been acknowledged. We are now in receipt of *Broadway, A Village of Middle England,* by Algernon Gissing, with Illustrations by Edmund H. New, and *Evesham,* written and illustrated by Edmund H. New. Many of us who were ignorant of the fact that Broadway is the title of a village of Middle England, will have learned through this little handbook to appreciate what is the romantic story that may be drawn about the villages of the English midlands, while various similar places will be brought to recollection. (New York: E. P. Dutton & Co. Price per volume, 50 cts. net.)

The official publication of the *Constitution and Canons* for the Church, as adopted and amended in the recent General Convention, has now been made by the Secretary of the House of Deputies and the book is ready for official distribution to those entitled to copies, and for sale to those who wish to purchase them. We shall take occasion somewhat later to state more fully the changes that have been made in the law of the Church through the new canons.

Among new books for Lent that are announced is one from the press of Thomas Whittaker, entitled *The Last Discourses of Our Lord,* in forty readings by the Rev. Dr. A. G. Mortimer. The Young Churchman Company will publish two new volumes of addresses on the Seven Last Words of Our Lord, one being from the pen of the Rev. Dr. A. St. John Chambré of Lowell, Mass., and the other from the Rev. E. A. Larrabee of Chicago.

Thomas Whittaker is about to publish *Life and Its Problems,* a volume of recent sermons, by the Rev. Dr. A. G. Mortimer, of Philadelphia.

The Common Lot. By Robert Herrick. New York: The Macmillan Co.

This novel is a vivid picture of what is going on in the length and breadth of our land in the mad hunger and thirst for display and position, as secured by the acquisition of money. The story contains no notable situations or characters, but its interest lies in the life-portraits it affords. The persons playing their parts are the men and women you meet in the social circles of our American cities. All the double-facedness of many a business or professional man is here accurately depicted. The praise that American codes put upon mere shrewdness, so that it be but successful in attaining its end, is well described, and all the inner sordidness of much pomp and ostentatious advancement is only too truly set forth. The author has in many ways given us a depressing book, as the presence of ideals is so seldom in evidence in his characters, *i.e.*, ideals that really deserve the name. It is to be hoped that some of his readers will profit by looking at their own likenesses, and thus realizing how utterly low and sordid are the range of their average ambitions and hopes.

Traitor and Loyalist; or, The Man who Found his Country. By Henry Kitchell Webster. New York: The Macmillan Co.

This tale of the Civil War needs to be worked out into something like completeness. It is too unfinished to appear quite coherent, and its climax, or end, too unprepared for. It seems to bear the marks of haste, and while good in some of its descriptions and scenes, needs rounding out and revision.

The Passion of Our Lord. By the Rev. Charles W. Heisler, D.D. Albany, N. Y.: The Sabbath Literature Co. Price, 60 cts.; postage 5 cts.

We have here from the pen of a Lutheran pastor, an admirable manual and guide for Holy Week and Easter. "The plan is to present the gospel material for each day in its proper order, in appropriate sections, with brief introductory notes, to make clear the order and relation of events, as they appear from careful study of the four Gospels." Appended at the close is a tabulated chart, in which the successive events of the various days are given in their order, showing also the relation between the Jewish and the modern day, together with references to the four Gospels arranged in parallel columns. Dr. Heisler's book shows much study and research. "The old version is retained as being the more popularly acceptable."

Instructions in the Christian Religion. Compiled by the Rev. William Francis Shero, M.A. Lancaster, Pa.

Gratitude is due for every earnest effort to render assistance in the important work of teaching and training the Church's young. Mr. Shero's contribution to this cause, *Instructions in the Christian Religion,* keeps in view the Catechism, the Christian Year, and the weekly catechising which the Church requires of her priests and pastors. There is a lesson of two pages for each Sunday, not question and answer, but in terse narrative form, to be studied by both rector and children, in preparation for the public catechising which is to follow. The subjects are mainly the same as those in the Bishop Doane series. Mr. Shero's work is admirably done, and the method is one which might well be inaugurated in all our parishes. The definite point aimed at is preparation, without which catechising is quite sure to be ineffective.

The Wisdom of the Desert. By James O. Hannay. New York: Thomas Whittaker. Price, $1.00 net.

We have found keen delight in the study of this book, which makes luminous a portion of religious life in the world, not sufficiently familiar to most Christians.

Under appropriate headings, Mr. Hannay has given us stories and sayings from the early Egyptian monastic literature. Each section is preceded by a singularly beautiful and valuable introduction. The hermit life is made to speak for itself, in the words of those who bravely embraced it; and it is hardly necessary to say that lessons flow from the sympathetic study of this subject, which may help materially an age of religious life to a large extent deficient in discipline and in the ascetic spirit.

The Splendor of the Human Body. A Reparation and an Appeal. By the Rt. Rev. C. H. Brent, D.D., Bishop of the Philippine Islands. New York: Longmans, Green & Co.

This little book by Bishop Brent seems to be a course of addresses given, apparently, at Groton School, Massachusetts. The author speaks of the Order, the Magnitude, Divinity, Sanctity, and Glory of the Human Body, and in the last address, exhorts us to purity and deep reverence for our bodies.

The Bishop, even in these simple addresses, shows his profound learning along various lines, and at the same time his power to use it in plain and very practical ways.

Latin Hymns. Selected and Annotated by William A. Merrill, Professor of Latin, University of California. Boston: Benj. H. Sanborn & Co.

We have in this volume a good selection of the best Latin hymns of the Christian Church. It is certainly an excellent idea to introduce into our colleges not only a knowledge of classic Latin, but also an acquaintance with the Latin of the Christian Church. The author has a clear and useful introduction and a few simple notes. A good many of the hymns in the volume are well known to us in English, as they are found in our Hymnal and are sung in our churches. It is a pleasure to have them also in their original form.

Offices for Special Occasions. Compiled by Two Presbyters of the Church. New York: Edwin S. Gorham.

This is a very neatly printed collection of special services for many extra occasions for which the Book of Common Prayer makes no provision. They should be found useful as models by many a busy priest, and will doubtless be widely used and appreciated. As one reads over many of the special prayers contained in it, however, one cannot but feel that collect-writing and the composition of prayers is a lost art.

The Christian Opportunity. Being Sermons and Speeches Delivered in America by Randall Thomas Davidson, Archbishop of Canterbury. New York: The Macmillan Co. Price, $1.00 net.

It is a pleasure to possess this volume, in which are permanently gathered the addresses delivered by the Archbishop of Canterbury while in this country. His addresses were, throughout, singularly tactful and well advised. His Grace made every effort not to seem by his words to interfere in American problems, and this necessarily involved a certain generalization which characterizes his words. That, however, was a proper limitation, and Churchmen in general felt that he earned their gratitude; and this no less for what he did not say than for the tactful words which he uttered.

The Old Testament Story. By Mary W. Brownson, Professor of English Bible in the Pennsylvania College for Women. Divided into four volumes; each volume 128 pages. Cloth, 75 cts. per volume.

This is a paraphrase of Old Testament Stories for young persons to read who are beginning in the secondary school or college, a systematic study of the Bible. It is a hopeful sign of the times that Bible study has been introduced into the curricula of many secular schools and colleges. Such a study presupposes a knowledge of the Bible narrative, and not having that knowledge, the student is handicapped at the outset, and the commentaries and other helps do not aid him as they ought. Miss Brownson, in her work as Professor of English Bible, has so realized this woeful lack of Biblical knowledge on the part of young students that she has, with much care, prepared this series of Scripture narrative, providing a paraphrase that shall give the Old Testament Story "in a connected, systematic way, paying much regard to the manner of presentation, and above all else supplying aids to the discernment of underlying spiritual truth." With her it has been a labor of love. A sojourn in the Holy Land has enabled her to give to the stories a peculiar charm and living interest.

Not alone young students, but Sunday School teachers will find this series of Old Testament Stories interesting and most helpful.

EVERETT W. COUPER.

The Life of Christ. By Mrs. Paul Chapman. Published by Henry Frowde, London, Edinburgh, Glasgow, and New York. 206 pp. Illustrated.

The story of our Lord's earthly life, told in a simple and interesting manner, by one who has evidently travelled in the Holy Land, and who knows the value of direct quotations in making Bible narrative vivid. It will prove interesting to the older children in the Sunday School, and helpful to teachers who find it hard to adapt the Gospel story to the understanding of young children.

The more important events are told with considerable detail, while even in the crowded periods sufficient local color is given to make the mere grouping of briefly stated events instructive and attractive.

EVERETT W. COUPER.

Bands of Love. With a preface by J. C. Fitzgerald, of the Community of the Resurrection. London: A. R. Mowbray & Co.

"A lay member of the Church of England who desires to remain anonymous," challenges in this manual the willingness of his brethren to give themselves to intercessory prayer, and furnishes a guide, in which to the days of the month, lines of intercession are assigned, "on subjects connected with the life of our Lord and the mysteries of the Catholic Faith." This is a book to shame the spiritually slothful, but even more to aid those whose hearts are attuned to the desire that *"first of all,"* etc. (I. Tim. ii. 1).

Simple Words About the Christ Life. By Helena Stuart. London: A. R. Mowbray & Co.

We have read with a great deal of satisfaction this little book, from the pen of a devout woman of the Church, and lay it down with the desire to commend it for use by plain people at home, and for reading aloud at mothers' meetings, gatherings of the Girls' Friendly Society, and other similar occasions. Great themes are treated in these pages, and throughout there is evidence of the fact that the author has acquired both an accurate knowledge of people and a clear understanding of the truth in Christ, as the Church has received and teaches the same.

Miscellaneous.

Routine and Ideals. By LeB. R. Briggs. Boston and New York: Houghton, Mifflin & Co.

In this volume, Dean Briggs has gathered together papers and addresses delivered on various occasions. With one exception, all deal with college matters and ideals. The last is the Phi Beta poem, delivered in 1903, and is a fine production. One is delighted with the sane remarks on education and students, coming as they do from the Dean of Harvard College. The papers indicate a great change in college ideals and methods, and show us that helpfulness, thoroughness, and uprightness are by no means uncommon amongst college students. The papers are well written, and the whole volume is pervaded by a delightful spirit of loyalty to Fair Harvard.

The Women of America. By Elizabeth McCracken. New York: The Macmillan Co.

The author wrote the fourteen essays contained in this volume at the request of the *Outlook.* She made an extended tour through the West and South, securing matter for the essays, which were printed in the *Outlook* in 1903. We have seldom read a book which combines so many good points. The composition is beautiful, the facts stated are obviously correct, the point of view is hopeful and cheery, and the whole spirit of the book is bright and appreciative. The essays which treat of life in the West are charming and sympathetic.

Topics of the Day

THE ATHANASIAN CREED.

Question.—What is the meaning of all the late discussion in England over the Athanasian Creed? What is this Creed, and what can one say about its anathemas?

Answer.—The Athanasian Creed, sometimes known as the *Quicunque Vult*, unlike the other creeds, is not a mere statement of the articles of the faith, but is an exposition of doctrine. It consists of two sections, the first a statement of the doctrine of the Trinity; the second, a summary of the doctrine of the Incarnation. It is called the Athanasian Creed, either because it explains the doctrines which that saint upheld, or because he was supposed to be its author. Some, however, have supposed that it was compiled by Hilary of Arles (A. D. 420) or by Vincent of Lerins (A. D. 434). More probably, like the Apostles' Creed, it is not so much the work of any one person as the production of the spirit of the Church, giving formal expression to the thoroughly developed faith of later years. In its earliest use it was a *sermo*; or exposition of the faith, for the instruction of the clergy and as a help in teaching, not a confession of faith for the public use of a congregation. Then gradually it came to be adopted as a "canticle" or "psalm," and was inserted in the services of the Church much as was the *Te Deum*, which is likewise a creed in the form of a canticle. It is omitted in our American Prayer Book, but in the English book provision is made for its use at Morning Prayer on certain great feast days.

The discussion in England arose over the desire to have the Creed revised so that certain harsh expressions may be removed, or else to have its use made optional. The phrases objected to are not any that have to do with the doctrinal statement of the Trinity or the Incarnation, but those which form the opening and the concluding sentences of the canticle. They read as follows: "Whosoever will be saved, before all things it is necessary that he hold the Catholic Faith, which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly"; and, at the end: "This is the Catholic Faith, which except a man believe faithfully he cannot be saved."

In reply to the objections made to the clauses, these considerations may be urged:

(1) To whom do the words apply? If they meant that everyone who did not understand and fully believe the statement of the Trinity or the Incarnation found here will be lost, they would surely be open to objection. But that is not at all their application. The words are simply a warning to those who have been fully instructed in the faith, that they must carefully guard the truth they have received. In St. Mark's Gospel (xvi. 16) our Lord is quoted by the Authorized Version as saying: "He that believeth not shall be damned." The words, however, do not mean that, but should be translated "He that disbelieveth"—that is, anyone who wilfully rejects or denies, after the whole truth has been set before him—"shall be condemned."

And that is the meaning here. The words of warning do not apply to heathen, unbaptized, or uninstructed persons; but are for those who have been admitted to the Church and have had every opportunity of knowing the truth, and have then deliberately and wilfully rejected it. The sin of *not* keeping the faith whole and undefiled can be committed only by those who know what it is; and so "every one" here evidently means "every one who has come to a knowledge of the faith." No assertion is made regarding such as are in ignorance of the truth, through no fault of their own.

(2) Nor does the Creed mean to assert that even those who have received the knowledge of God must have an *intellectual apprehension* of the doctrines of the faith. It warns against any deliberate rejection of divine truth simply because the finite mind cannot comprehend it. But it does not demand what in fact comparatively few have ever had, a full knowledge of the logical statement of doctrines and a complete intellectual understanding of them.

(3) What the Creed does affirm is that we must approach the Most High in a spirit of veneration and awe, that we must "*worship* one God in Trinity and Trinity in Unity"—worship Him, mind you, not know about, or speculate upon or theorize concerning Him. There are some who know a great deal *about* God, but do not *know* Him or believe in Him, and there are others who believe according to their knowledge, though the knowledge may be very slight. It will be better in the next life for these latter than for the former, however rigid may have been their orthodoxy of thought.

The Creed is thus a solemn warning, in these days of carelessness and indifference about divine truth, of the importance of holding a right faith. Perhaps it might be well if the words of the English translation were less harsh, or better still, if there could be an explantory note accompanying the English rubric which provides for its use; but absolutely to disuse it or mutilate it would seem to imply that belief or unbelief are matters of no importance; whereas it will always remain true that whosoever *will* be (or earnestly *wishes* to be) saved will surely find the way of salvation in a full-hearted acceptance of the message of the Catholic Church.

It may be added that (the matter of the opening and closing clauses aside) the Athanasian Creed is of inestimable value as giving us a reverent and beautiful statement of the great mystery of the infinite being of God and His Incarnate Son.

C. F.

The Family Fireside

LIGHT IN DARKNESS.

See! the sun of life is sinking,
While the ghostly shades appear,
And my heart with dread is shrinking,
As the gloom of grief comes near.

Tearful forms of broken longing—
Thwarted aims—upon me crowd,
Till the horrors of their thronging
Crush to earth my spirit proud.

Yet, though darkness fall upon me,
And surround me like a pall,
I will look to Him who won me,
And confide in Him through all.

For His far-off light shall cheer me
With its bright, benignant glow,
And His love shall hover near me
As I tread the vale of woe.

Lead me, O my Lord and Saviour,
Lest I fall beside the way;
Keep my life in right behavior
Through the night unto the day.

Let Thy presence dear console me
Mid the shadows overcast,
Till I praise Thee and extol Thee
In the heavenly home at last.

Milford, N. H. Fred C. Cowper.

AWAY AT SCHOOL.

A TRUE STORY.

In a street not prosperous there lived a most unprosperous family. For a time it was necessary to render aid lest the wolf enter the door. Afterwards the man obtained employment, and brought home a fraction of his earnings; the woman labored hard and long; the eldest daughter went out to service, and things improved. However, at the best, they were not in flourishing circumstances, and I was a little surprised to hear the mother say that her first-born son was away at school.

The family had come from England, but it did not seem probable that the absent child was at Eton. After a time I learned that he was at school in this country. Tales of the servitors in old English stories came to mind, and I supposed that possibly the lad was toiling his way up the ladder of learning. Perchance he had won the esteem of some boarding school principal, and was chopping wood, hoeing corn, driving a team, and doing odd jobs to pay for his Latin and algebra. Meanwhile his father got drunk, his mother quarreled with her landlady, his sister flirted until she lost her place, and it did appear that if the youth was fond of study the hardest school would be more in keeping with his intellectual tastes than the domestic fireside.

A year or more passed, and the mother asked me to write a letter which might enable her boy to return home. "You know," she said, "a letter from a parson's a great help, sometimes. My boy's at the State Reform School."

FRESH AIR CURE IN WINTER.

FOR the preservation of health, the cure of consumption and colds, it is not necessary to migrate to warmer climates. Our cold and dry northern winter works wonders for those who live properly and apply the Fresh Air and Cold Air Cure at home. Our crisp northern air is invigorating, and as healing and truly balmy as the air on any seacoast. Try it according to the following directions:

First, and very important: Keep your bed and bedroom warm and dry during the day. An open window and a cold room will make the bed damp and cold, and will give its unfortunate occupant a severe cold at least, if not worse. A damp bed is a veritable brooding-place of bacteria. Many housekeepers, having heard of the necessity of fresh air, leave the bedroom window open during the day, filling it with cold air when none is needed, and then close the window for the night, when the room is occupied and fresh air is needed in abundance. Anyone can see how contrary to common sense such procedure is.

The custom of some housekeepers to keep the "spare room" closed at all times and then opening it only or warming it just before putting a guest in it, is, to put it mildly, very thoughtless. Cold objects, bedding included, when exposed to sudden heat, condense the moisture in the air, and consequently such beds are always damp and cold, and are the most unhealthy, and should be avoided even by guests. Better go to an up-to-date hotel or walk home any number of miles, than to sleep in such a bed.

Second. All your clothing worn in the day-time, footwear included, open out and hang over chairs, or on hooks near the stove or register to dry and air during the night. If you neglect this simple, sanitary measure, your clothing will feel damp and cold in the morning, because it still contains the evaporations from your body during the previous day, and after awhile your clothing will have an unpleasant odor from these evaporations. Drying and airing your footwear during the night will keep your feet from sweating, coldness, and bad odors.

Third. Your bed and room, warm, and dry, have plenty of light-weight bedding. Then just before retiring, close the door and open a window from the bottom. Where more than one person sleeps in a room, the window must be raised higher. This will give an abundance of fresh air while you sleep. Place the bed so that the fresh air current will not strike you directly. Protected in your dry, warm bed—as cozy as a bug in a rug—the air, cold, pure, and fresh, freighted with oxygen, a very elixir of life, will quiet your nerves, will rest you, will soothe you, and give you healing and strength. When arising in the morning, close the window quickly and let heat come into the room. Then, dressed in your aired and dry day-clothing, you will feel clean, fresh, and vigorous.

Fourth. Keep your living rooms well ventilated in day-time. If no other provision is made for ventilation, get one of those attachments to a stove-pipe or flue which take the cold air from the floor. Foul air being heavier than warm air, naturally sinks to or near the floor, and by the above mentioned apparatus escapes to the flue. How many sitting-rooms of even well-to-do people have a very offensive odor from lack of ventilation!

Fifth. Our Northern wells contain the most excellent mineral waters. Morning and evening, cleanse your nasal passages and gargle the throat with fresh, cold water. This will cure a catarrh without the aid of medicine, and will relieve most colds.

X. Y. Z.

BELATED BENNY.

By Dorothy Shepherd.

THE Sunday School superintendent was young and thoughtless. He didn't mean to scare Benny Bush, the tiniest member of the Infant Class, but he did. He found Benny lingering in the class-room, after everyone else had gone home. Benny hadn't received his card. He had been passed by in the Sunday ministration, but he remembered that Miss Slocum, the teacher, had told every child to wait until each had received a card, and so, being obedient and greatly desirous of the benefit, he waited.

Benny's eyes were wide apart and wide open. His whole appearance was one of unmitigated wonder toward the world in general, which was daily presenting before him, grave problems. Here was one! Why didn't he receive a card, just as the others did? His hand had been raised for it. But Miss Slocum, in a hurry to be out of Sunday School and into church, had unintentionally passed him by. Why didn't he get one? Ah, why indeed! "Wait," she had said; so he waited.

The Superintendent noticed him as he passed through.

"Hurry out, little boy," he said. "You don't know what might happen to little boys who stay here all alone after Sunday School's over. Run home, quick, before some one catches you"; and he made a feint at catching him with his hands, as he passed on.

Benny dodged and ran, and the superintendent thought that the child had gone through the usual door of exit. But Benny, after a scared glance at the tall, retreating figure, tugged in vain at the handle and couldn't manage it at all. Then he began to cry, but that did no good. The procession had just passed into the big church beyond, and Benny, when he stopped his low, futile wail, heard the strain of the opening hymn. The Morning Service was beginning.

"I heard the sound of voices
Around the great white throne."

That was all he could hear, for the door shut in the sound, except for the distant melody.

Benny panted rather breathlessly in his fear, and passed on to the deserted choir-room. A row of coats and hats confronted him.

"They's lots of boys in this family, I guess," he said. "I'd like to see their mother. I know she'd take me home."

Mothers were the nicest people in the world; he had decided that long ago.

He tried to get out of the big door which led into the church beyond, but that latch, too, baffled him, and finally after pushing at it once or twice ineffectually, he sat down, to think out his problem.

"I'm not afraid!" he tried to persuade himself. "They's nothing here to catch me, now that long-coated man has gone away. I wanted to go home and see my mother and the baby twins, but I guess I'm pretty brave to stay here all alone."

The sun came through the stained-glass window and made a red path down the room. Benny walked down it once or twice.

"See how funny I look, made over with red," he said, and he almost laughed as he saw his crimsoned hands held out.

After a while he grew tired.

"It's time for my nap, any way," he said. "God lets little boys get sleepy anywhere."

So he fell asleep, lying right in the path of the sunshine.

When he awoke, after a short half-hour's refreshment, the place seemed too strange to bear any longer.

"They might be something to catch me," he said. "I'll kick and kick and kick until I get into God's house. They's a throne there, they sang about it! And I guess God will let me go home to my mother, when I tell Him."

So it came to pass that just as the minister was preaching, and the people were all listening in the quiet time of the sermon, a series of very queer sounds attacked the choir-room door. The superintendent went to open it, all unconscious of his guilt, and a small, curly-headed figure pushed by him and appeared before the congregation.

"Oh God, I want to go home, please," he called, looking up at the white altar, where lilies were abloom.

"Poor little chap!" murmured the superintendent, and he tried to take Benny's hand.

"Go away!" exclaimed Benny firmly, and he gave the astonished superintendent a decided push.

Just then, Benny's Aunt Juliet, her cheeks aflame with unwonted color, walked right up the aisle from the congregation, and Benny flung himself joyfully into her arms.

"God sent you quick, Aunt Jule, didn't He? He's very kind to little boys."

There are two sorts of advocates—some plead before the judges, others instruct and advise their clients. Jesus is our pleading Advocate; the Holy Spirit is our chamber Counsellor, who advises, instructs, and comforts us; gives us courage to address ourselves to God, and boldness to speak to Him.—*Selected.*

When God's children pass under the shadow of the Cross of Calvary, they know that through that shadow lies their passage to the great white throne. For them Gethsemane is as Paradise. God fills it with sacred presences; its solemn silence is broken by the music of tender promises, its awful darkness softened and brightened by the sunlight of heavenly faces, and the music of angel wings.—*Dean Farrar.*

THE DIFFERENCE.

By Jennie Harrison.

WE had been reading one of the books setting forth the wonders and beauties of "Christian Science," so-called.

It was an interesting story—very alluring, very persuasive; the cases, the "facts" were many and wonderful. Indeed, we began to feel we understood King Agrippa's perplexity—with a difference.

Presently, our rector came in, to pay us a kindly call. We did not tell him of our latest attempt in literature—and "science." But as he talked of parish matters, in his genial way, he asked, "Do you remember little Mortimer, whose father has brought him so regularly to Sunday School, every Sunday morning? Well, the little fellow has been very low with pneumonia. I went in, one day last week, and the parents were utterly prostrated with grief. *'There is no hope,'* they told me; 'we must lose our only child!' And it was heart-breaking to see them. 'What!' I said, *'no hope?* Why, it seems to me it is almost like an insult to Almighty God, to say there is *no hope.* While life is still in the body, there must be hope!' "

And we knew well, from experience, what were the genial warmth and earnestness of his voice and manner, as he spoke thus to those sorrowing parents.

" 'Now,' I told them, 'I am going to have prayers said for Morty, in church; and I shall ask every one of the Church people whom I meet personally to pray for his recovery—and let us have faith, and trust God.' The next day I went to ask how Morty was. 'No change—no hope'—was the reply. 'Well,' said I, 'that is certainly encouraging—*no worse!* Let us hope!

"The next day, when I went, the news was the same—'Morty is no better; but he is no worse.' 'Ah!' said I, 'he *holds his own!* Let us hope!'

"The next day—oh what a change in the faces of those parents! Morty was a little better—and we might hope! *Now,* the little boy is well on the road to recovery and health; and there are no happier people living than that father and mother! Ah, what would life be, without *hope?"* finished our good rector, as he rose to go.

The "prayer of faith" had healed the sick. The man of God had honored and trusted his Master. He had led the sorrowing to One All-Merciful, All-tender, and ever present in trouble.

We compared the minister's words and ways with those of the book we had been reading; and we wanted no more *"Christian science."*

EXTREMES MEET.

By Roland Ringwalt.

NO saying is more common, and few sayings are more true. It is a fact that Prohibitionists and saloonkeepers have joined hands in many a political fight; it is a fact that the incessant traveller is apt to be a rich man who can pay railroad fares and board bills, or a tramp who never pays any bills; it is a fact that early infancy and doting age resemble each other, but the list of meeting extremes could easily run into the hundreds.

One illustration of the proverb, an illustration not perhaps thought of by everybody, is that the best work and the worst work are alike in one respect: that is, they are unpaid. Vigilance, harshness, and even cruelty were sometimes deemed necessary on Southern plantations. A slave had no wish to improve his skill, for he had no hope of bettering his condition. He had to do a certain amount of work, and if he was compelled to do it he did it, fearing the overseer if his task was not performed, hoping for nothing better than a roof, food, and clothing. Convict labor is often like slave labor. The convict is probably more skilled, and he has sometimes a desire to learn a trade so that he can support himself after his term has expired. But in many cases, the convict is sullen, vindictive, restless, eager to shirk all that can be shirked, and ever on the lookout for a chance to escape from his cell. The English novelists speak of the work-house as if it was a place of poor, dull, inferior beings, who plod on their weary routine, not expecting or desiring to develop into Wattses and Stephensons. It is never surprising to meet with talent of a high order in a common soldier, a foremost sailor, a factory employe, or a mine worker; but intelligence is not looked for among those who work under compulsion and without pay.

This is as true as any statement in political economy; yet it is equally true that the best work of the world is done without pay, at least without pay in money. Affection, thirst for fame, intellectual hunger, patriotism, and religion are stronger than a desire for gain. Many people have retired from business, stating that they had money enough; but fond parents never think that they have done enough for their children. Newton thought that he had merely gathered a few pebbles from the ocean of knowledge, Alexander wanted more worlds to conquer, and the saint is never content with his spiritual victories. The genuine old warrior has to be put, very likely against his will, on the retired list; and the true student does not leave his books until his eyesight leaves him. It was not a boast, it was a true utterance of Gibbon's that he would not give the love of reading for the treasures of India. The *Decline and Fall of the Roman Empire* could only have been written by a man who cared more for writing a book than for the profits of its sale.

How much of the hardest and best work of brain and muscle is done by people who do not receive or expect to receive a dollar in return! The illness of a child puts the parents to a thousand inconveniences, but they are paid if the child lives and munificently rewarded if the child shares any gratitude. A scientist toils for years at his own expense, purchases costly books and apparatus, sacrifices a dozen chances of making a fortune, and is delighted to receive the honors of a university or a compliment from his sovereign. The president of a hospital may serve for years without compensation, and leave a handsome bequest to the institution. The great lawyer thrusts away a retaining fee to accept the case of a penniless widow whose husband was his chum forty years ago. A man with exploring blood in his veins risks his life in fever-stricken tropical forests or wanders among icebergs and polar bears, rejoicing in the hope that perhaps a plant or an insect will go into scientific catalogues bearing his name. A religious enthusiast gives his youth, his health, his fortune to the mission field, and dies, wishing that he could give still more to the same cause. The superb carvings of the Middle Ages, the noble chants which have lived through centuries, the splendid missals that turn bookworms into idolaters, were the work of devout monks who never received or coveted silver and gold.

The ordinary every-day work of the world must be paid for or it will not be done. But the work that is so poor that most people would be ashamed to do it, or so good that we marvel how anybody could do it, is done without money and without price.

LACES IN THE HOME LAUNDRY.

Whenever it is possible, it is far better to have all the laces and pretty lace-trimmed articles treated to the domestic cleansing process than to send them to the cleaner, who may return them looking beautifully new, but often very much injured by the use of cleaning fluids; and in these days when lace is so universally worn, it behooves the woman who possesses good lace, either real or imitation, to take good care of it. The finest laces are the flimsiest and they require special care in renovating and cleaning, and a board should be kept for the purpose, over which a piece of white flannel has been firmly tacked. Stretch the lace as tight as possible without injuring it —this will prevent its wrinkling in the washing,—and pull out the edges very carefully with the fingers and open each little loop on the edge with a pin, which will give it the appearance of new lace. Baste the lace very carefully to the flannel, then gently dab with a soft cloth dipped in warm suds and continue pressing with the soft cloth and warm suds until the lace seems perfectly clean, then sponge with clean, warm water until all the suds is extracted; then a dry sponge should be passed over it to absorb all the moisture; and when it is quite clean, place it just as it is in the sun to dry. Remove the stitches by cutting—do not pull them; and if the cleansing has been carefully done, the result will be excellent; the lace soft and betraying no sign of its bath, as this method of cleansing has proven perfectly satisfactory for the housewife who is the possessor of laces too delicate to be given into the care of the laundress. Lace should never be ironed, unless upon clothing or small articles where it cannot be removed, and the lace can be made to look like new, by ironing the rest of the article and then dampening and pressing the lace afterwards, pulling it gently to its fullest width, and the lace should be ironed on the right side first, then on the wrong side, to bring out the pattern. Battenburg collars and all nice laces may be laundered with as little work as would be required to launder an ordinary cambric handkerchief, if care is taken. Make a good suds of hot, soft water and pearline, then immerse the articles in this suds, and if they are very soiled, a little ammonia should be added to the water. When the lace is thoroughly clean, squeeze out the sudsy water, rinse in clear water, then, if a creamy tint is desired, dip in weak, cold tea or coffee. Fine lace-trimmed handkerchiefs and small lace collars should be put to soak over night in the suds; then they will require very little rubbing, and anything that saves rubbing is a genuine saving to all laces as well as to all kinds of dainty and sheer materials.

M. A. H.

ENGLISH IMPRESSIONS OF AMERICAN CHURCH LIFE.

BY THE REV. JOHN H. ELLISON,
Vicar of Windsor, and Chaplain in Ordinary to H. M. the King.

THE editor asks me to write down a few impressions of the visit which I have recently paid to Canada and the United States, as chaplain to the Archbishop of Canterbury.

The first shall be this—the enormous opportunity which is now open to the Church in the far West of Canada. White men, both from our own shores and from America, are pouring in by thousands. The Canadian Church, while doing its utmost, is unable to cope with the opportunity, and it will unavoidably be lost unless the Church at home is able to rise to it, and to send out both men and money sufficient to meet the need. So far as I could gather, the Church is strong and well-organized in the East of Canada, but at present very weak in the West.

In America, the things that struck me most were, first of all, the influence of the laity, and the extent to which they throw themselves into the work and interests of the Church. At New York they have a club entirely composed of laymen, whose one bond of union is the fact that they are Churchmen. Would it be possible to found such a club in London? I attended, as representing the English clergy, the convention of the Brotherhood of St. Andrew, at Philadelphia. The men who were at the head of that were laymen, and laymen holding leading positions in the business world of such places as Chicago and Philadelphia. At Boston, where we attended the triennial convention of the Protestant Episcopal Church, the layman was even more in evidence.

The organization of the Church provides that each Diocese shall send eight deputies, four clergymen and four laymen. The laymen are certainly not less keen and interested than the clergymen; in the debate to which I listened on the subject of divorce, there were more lay than clerical speakers. Most of the deputies are leading men, from every part of the continent; but all of them are willing to give up three weeks of their time, at a busy period of the year, in order to discuss and help forward the affairs of a Church in which they feel the keenest interest. Why is this? Merely, so it seemed to me, because the Church gives them real power, and because the layman goes to the convention knowing that he will not merely talk, but vote, and that his vote will carry its proper weight in the councils of the Church. Minor points which I noticed, were:

(1) The apparent absence of any American school of Church music. The service-papers, at the big churches to which we went, contained very little but the names of English composers, and most of the hymns were sung to the tunes with which we are familiar on this side of the water.

(2) The fact that in the United States some of the leading clergymen prefer to dress as laymen, rather than to have any distinctive clerical dress.

(3) The total absence in the United States of any aggressively Protestant movement. There is no Ornaments Rubric, the only precaution ordered by the canons being that the minister should be decently habited, and the motto all round, both as regards High Churchmen and Low Churchmen, and the Church and other religious bodies, seems to be "Live and let live." It certainly adds much to the pleasantness of American life, to find it free from the disputes with which we are so familiar, as between High Churchmen and Protestants, Churchmen and Nonconformists.

(4) No difficulty was felt by any school of Churchmen in the States in administering the Bread and Wine in the Holy Communion to three or four people at the same time. It seemed to be the universal custom, with the result that there was little difficulty in administering the elements, within a comparatively short space of time, to the large crowds of Church people, who generally attended the services at which the Archbishop was present.

(5) A feature of the Church work in New York is the series of splendid Church houses attached to some of the leading churches, such as St. George's, Grace Church, and St. Bartholomew's. I ask my English readers to imagine to themselves everything that in their most hopeful moments they have ever dreamed of as possible, with regard to a centre of organized Church work in a parish, and then assure them that they will find that, or something very like that, in these New York Church Houses.

Let me instance that of St. Bartholomew's Church House. It occupies the larger part of the side of one street—a lofty building, needing lifts to reach the upper stories, containing in itself everything that in most English parishes is scattered in different buildings: a large mission chapel, holding some 400 or 500 people, a large Sunday School, separate club rooms and gymnasiums, both for men and boys, each of them provided with large bath-rooms; a roof-garden on the top of the house, looking over New York, on which the children can play in the summer; rooms for all conceivable kinds of classes—cookery, shorthand, needlework—all of them fitted up with the very latest types of ovens, typewriters, and sewing machines; separate rooms for different nationalities—the Chinese room, beautifully fitted up by the Chinamen themselves in New York, looking like a bit of the East that had found its way across the ocean; and last, but not least, a complete dispensary, or "Clinic," as they call it there, containing every possible appliance for accidents and other cases, needing not more than twenty-four hours' treatment. These are only some of the many things that I remember to have seen in an eventful afternoon's visit.

My readers will ask, no doubt, "How much does it cost?" The answer is that it costs £15,000 (not dollars) a year to run this enormous establishment. "Where does it come from?" £10,000 from an endowment—how one wishes that people would leave such endowments in this country—and the remaining £5,000, partly from the fees of those who make use of the institution, and partly from collections in church.

One other thing, and I have done. The most striking gathering to which we went in America was certainly the enormous open-air service, held at Washington, the capital of the United States, on September 25th. The crowd on the hillside that afternoon was not less than 35,000 people. Why had they come together? Certainly, to see and hear the Archbishop of Canterbury; but why was it that any Englishman, however eminent, coming from across the seas, exercised this influence upon them? Partly, no doubt, from the simplicity and straightforwardness of his character, which went home to the American people; but most of all from the historic office which he brought with him. To my mind, nothing was more striking, in America, than the keen and almost pathetic way in which Americans seem to be reaching back to the past, and doing all they possibly can to link themselves on to the history that lies behind them.

There is, at the present time, a perfect craze for genealogy among the American people, and one of the reasons which makes me hope and believe that the "Protestant Episcopal Church" has a great future before it in America is that, more than any other religious body, it combines the reason and common sense, that are so characteristic of the American intellect, with that firm hold upon history, which is the thing that, most of all, at the present time, moves and stirs the American imagination. —*Church Bells* (London).

THE OLD FONT OF ST. PAUL'S, BALTIMORE.

THE FOLLOWING LINES are from a Baltimore daily paper, dated in 1869:

"LINES TO THE OLD BAPTISMAL FONT AT ST. PAUL'S CHURCH.

"'Remove not the ancient landmarks which thy fathers have set.'—Proverbs, chap. xxii. 28th verse.

"Dash it down. Tear it down. Hide it away;
Make room for a new Font, more gaudy and gay.
What matters it now? though a gift to St. Paul,
A new Font is raised and the old Font must fall.

"What matters it now? though our fathers have stood
Surrounded by parents and sponsors all good;
By that sacred old Font, and were sanctified there,
By the sprinkling of water and true earnest prayer.

"What matters it now? In her long frock and cap,
Our mother laid there in her old nurse's lap,
And with water from out of the sacred old vase,
Was sprinkled and clothed with a garment of grace."

This poem appeared about the time when the present large Baptismal Font was placed in this Church. It is a satisfaction to know that the old Font, referred to above and in which so many of the faithful members of St. Paul's had been baptized, was not torn down, nor hidden "away," but stands to-day within the chancel-rail, and is used, whensoever desired, for the baptism of the children and grandchildren of those who were there received into the Ark of Christ's Church and have long since passed away.

KINDLY WORDS, sympathizing attention, watchfulness against wounding men's sensitiveness—these cost very little, but they are priceless in their value. It is the omission of these things which is irreparable when you look to the purest enjoyment which might have been your own.—*F. W. Robertson.*

Church Kalendar.

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Feb. 2—Thursday. Purification B. V. M.
" 5—Fifth Sunday after Epiphany.
" 12—Sixth Sunday after Epiphany.
" 19—Septuagesima.
" 24—Friday. St. Matthias. Fast.
" 26—Sexagesima.

Personal Mention.

The Rev. Herbert C. Boissier has not accepted the rectorship of St. John's, Portage, as erroneously stated in a recent issue, but has accepted that of Trinity Church, Janesville, Wis., where he expects to begin his duties on February 26th.

The Rev. Ernest J. Dennen, assistant rector of Trinity Church, Newport, R. I., has accepted a call to Lynn, Mass., and will assume his new duties on March 1st.

The Rev. Dr. George T. Dowling of Christ Church, Los Angeles, has been made rector emeritus, and will reside in Pasadena, Calif.

The address of the Rev. Robt. M. Duff is Norwich, N. Y., not McDonough, the latter being one of his missions.

The address of the Rev. J. C. Flanders is changed from Woodsville to Dover, N. H.

The Rev. Francis P. Franklin has been called to Trinity Church, Newark, Ohio.

The address of the Rev. Harry Hudson is West Seattle, Wash., where he is in charge of a parish.

The Rev. J. C. Johnes of Rock Hill has been appointed by Bishop Capers to take charge of Christ Church, Lancaster, S. C.

The address of the Rev. Francis McIlvaine will be Huron, Ohio, after March 1st, and not Port Huron, Mich., as formerly stated in these columns.

The Rev. John B. Mancebo (colored) of Columbia, S. C., has sailed for Cuba, his old home, to enter upon work there. Mr. Mancebo's former work will be taken by the Rev. J. S. Quarles of Peake in addition to his present charge.

The address of the Rev. Ernest Mariett is changed from 100 Pine St., Philadelphia, Pa., to 95 Ward St., New Haven, Conn.

The Rev. H. C. Mazyck, Jr., of Chester has become assistant at St. Helena's Church, Beaufort, S. C.

The Rev. Francis Nash, curate of St. Peter's Church, Albany, N. Y., has accepted the rectorship of Christ Church, Houston, Texas, and has entered upon his work.

The Rev. L. B. Ridgely, rector of St. John's Church, Los Angeles, has resigned, to take effect at Easter, in order to return with Bishop Roots to China, where Mr. Ridgely was formerly a missionary.

The Rev. L. Henry Schwab, one of the canons missioner of the Cathedral of St. John the Divine, Sharon, has been elected rector of St. John's Church, New Windsor, Conn., to take effect May 1st.

The Rev. W. W. Steel has resigned his position as canon of the Cathedral, Atlanta, Ga., in order to accept duty in Cuba. He has been appointed Archdeacon of Havana, Pinar del Rio, and the Isle of Pines. He may be addressed at Calzada, No. 80 Altos, The Vedada, Havana, Cuba.

The address of the Rev. Walter S. Trowbridge, until October 1st, will be 650 East 66th St., Chicago, Ill.

The Rev. Harold Thomas has resigned the rectorship of St. John's Church, Florence, S. C., and accepted the position of assistant rector of St. John's Church, Wilmington, N. C., with charge of the Chapel of the Good Shepherd, Wilmington.

The Bishop of Vermont has accepted the invitation of the trustees and faculty of Kenyon College to deliver the Bedell Lectures for 1905. These lectures are given biennially on All Saints' day and the day immediately following.

The address of the Rev. D. D. Wallace is changed from Arcata, Calif., to Christ Church Rectory, Kona, Hawaiian Islands.

The address of the Rt. Rev. Charles E. Woodcock, Bishop of Kentucky, is 1223 Third Ave., Louisville, Ky.

ORDINATIONS.

Deacons.

Kansas.—Mr. Edward Lewis Skinner, A.B., Yale (1902), and Cambridge Divinity School, was ordained to the diaconate on January 25th, the Conversion of St. Paul, at Grace Church, Ottawa, by the Bishop of the Diocese. The Rev. Irving E. Baxter preached the sermon, the Rev. Dr. Krum and the Rev. Mr. Neide assisting in the service. The Rev. Mr. Skinner is minister at Ottawa.

Priests.

Kansas.—The Rev. George Davidson, graduate St. John's Military School, Kenyon College, and Bexley Divinity School, was ordained to the priesthood in St. Paul's Church, Kansas City, by the Bishop of the Diocese, the Rt. Rev. F. R. Millspaugh, D.D., on February 2, 1905, the Purification. The Rev. John Bennett presented the candidate, and the Rev. Robt. Talbot preached the sermon. The Rev. Messrs. Crawford, Neide, Botting, Smith, Woodruff, and Diggs assisted in the laying on of hands and the service. Mr. Davidson becomes rector of Epiphany Church, Independence, Kansas.

Rhode Island.—On Sunday, January 29th, at St. Thomas' Church, Providence, the Rev. Walter Roy Tourtellot was advanced to the priesthood by the Rt. Rev. William N. McVickar, D.D., the Rev. L. P. Edwards preaching the sermon. Mr. Tourtellot is a graduate of Brown University (1898) and of the Episcopal Theological Seminary, Cambridge (1904), and for the past six months has been rector of St. Thomas' Church, Providence, R. I.

DIED.

Clark.—Fell on sleep in the communion of the Catholic Church and in perfect charity with the world, on Sunday, January 15, 1905, at Meriden, Conn., Jennette, mother of the Rev. James W. Clark, rector of St. James' parish, City of Washington, aged 90 years and 10 months.

May she rest in peace!

Morrill.—Martha Whittier Morrill, only daughter of the Rev. and Mrs. Charles A. Morrill, of Portsmouth, N. H., departed this life at Haverhill, Mass., January 22nd.

A loyal child of the Holy Catholic Church, she witnessed daily to the training of her spiritual Mother in faith and practice; in her fidelity in little duties at all times; in her ministry to others in the home now so impoverished by the loss of her presence; in her reverent service as a member of an Altar Guild; in her sweetness and fortitude under prolonged suffering; in her joy in the ministrations of the Church; in her efforts to comfort others in view of her dissolution, and in her own happiness as the end drew near.

Lovely by nature, and so sanctified by grace, one hardly wonders that those nearest to her thought of her even here as "without fault." Lovely, also, in person, at an age when worldly allurements are most alluring, her example in choosing the pathway of the saints is an inheritance most fair to leave behind. The departure of such an one helps us to *realize* the continuity of life beyond the veil, for death itself *seems* (as it is) powerless to interrupt the progress of the holy soul towards ultimate perfection, and the Beatific Vision.

Verily, "Blessed are the dead who die"—as they have lived—"in the Lord."

A. McE. K.

Pearce.—At Yonkers, N. Y., January 26, 1905, Annie Thompson, wife of James Pearce, Mus. Bac. (Oxon.), daughter of the late Bishop H. M. Thompson. Funeral at Mount Hope, Miss.

Weir.—Entered into rest, January 17th, 1905, at Montclair, N. J., Robert Weir, son of the late Professor Robert W. Weir of West Point U. S. Academy, in his 70th year.

"Faithful unto death."

MARRIED.

Baldwin-Botefuhr.—At the home of the bride, Fayetteville, Ark., on December 28, 1905, by the Rev. J. B. Whaling, Miss Francis Botefuhr to the Rev. Ralph Baldwin of Vinita, Indian Territory.

WANTED.

Positions Wanted.

LADY ORGANIST AND CHOIR DIRECTOR desires change. Thoroughly experienced. Successful boy-voice trainer. Episcopal reference credentials. Address: "Musician," care The Living Church, Milwaukee.

ORGANIST AND CHOIRMASTER (Churchman) disciplinarian, earnest, and hard worker, boy specialist, fifteen years' experience, English Cathedral chorister, good recitalist, excellent testimonials from Bishops and clergy, English degree, desires position where musical services would be appreciated. Good organ and teaching ground required. Address, "Bach," Living Church, Milwaukee.

ORGANIST AND CHOIRMASTER (Churchman) desires position. Good organ required. Organ recitals and musical services a specialty. Excellent references and press notices furnished showing work for past fourteen years. Address, Associate American Guild Organists, care The Living Church, Milwaukee.

PRIEST.—Young, married (no children), experienced, thoroughly capable, energetic worker, excellent reader, good sermonizer, desires a parish. Address, "Rev. Hard Worker," Elmore, Ohio.

RECTOR of Eastern parish offers himself for work in the West or South, as Archdeacon, General Missionary, or in parish work. Address, J. O., care Living Church, Milwaukee.

WANTED.—Catholic parish by energetic priest. References: Bishops, priests, and present vestry. Address, Rector, care Living Church, Milwaukee.

PARISH AND CHURCH.

PIPE ORGANS.—If the purchase of an organ is contemplated, address Henry Pilcher's Sons, Louisville, Ky., who manufacture the highest grade at reasonable prices.

COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. Bloomer, Montrose-on-Hudson, N. Y.

CHOIR EXCHANGE.

CHURCHES REQUIRING ORGANISTS AND Choirmasters of the highest type of character and efficiency, can have their wants readily supplied at salaries up to $2,500, by writing to the John E. Webster & Co. Choir Exchange, 136 Fifth Avenue, New York. Candidates available in all parts of the country and Great Britain.

CLERICAL AGENCY.

CHURCHES in any part of the country needing rectors, assistants, or other supply, can secure the necessary help from a large staff of eligible clergymen clients, by writing to The John E. Webster Co., 136 Fifth Avenue, New York.

TRAVEL.

EUROPE.—Special Scenic Summer Tour only $300. First-class throughout. Small party. Also special art tour. Apply at once. Rev. L. D. Temple, Watertown X, Mass.

AN APPEAL FOR EASTERN OREGON.

In Baker City, eastern Oregon, we have a small frame church which was reopened last October, after being without a pastor for over a year. The little band of communicants had almost lost heart, when God sent me to take up the work. After making several hundred house to house visits, I have discovered 71 confirmed people—chiefly women. Fifty-one received Communion Christmas. The congregations have been growing steadily until now we have from 75 to 100 people or more out to service every Lord's Day morning, of which number the average attendance of men is about twenty. This is con-

sidered a large attendance of men for a far Western town. The guilds are at work and the Sunday School thoroughly alive. We have gotten together a choir of sixteen young men and women. At least half of these are not members of the Church, nor of any religious organization. They are taking a lively interest and doing excellent work. Our Church people stand well in this community, but are all people of small means. This fact, together with another, viz., that most of the communicants are women whose husbands are not Churchmen, make it a difficult matter to get sufficient money to push the Church's work. The Roman Catholics have placed a Bishop and several priests here and a large number of Sisters. The various denominations are all hard at work and are backed by the various organizations to which they respectively belong. The Roman Catholics have built a hospital and placed it in charge of the Sisters of St. Francis, which Order has built an Academy costing about $100,000. The Bishop recently returned from the great Eastern cities and promised Baker a new Cathedral by next Christmas. The Sisters of St. Francis were enabled to secure from abroad a loan of $80,000 at a low rate of interest. This is the way the Roman Catholic Church is enabled to accomplish so much more than we are, out here in the missionary field. The local Roman Catholics are doing their part in proportion to their ability, but such substantial results as are seen out here in the West are made possible by the fact that the Roman Catholic Church is thoroughly alive to the *needs* of this missionary field and determined not to lose the golden opportunity to do missionary work NOW, while the country is in a plastic condition. In THIS, the Roman Catholic Church, as well as the various Protestant denominations, are all *very wise indeed*. We cannot but commend them ALL for their ZEAL—but *why* can't *we* Episcopalians do as THEY ALL are doing? We *can* if we only *will*. Why can't some wealthy rectors and laymen assist us here, right *now*, without another day's delay? Our little band of Church people in Baker are at work and doing what they can—but we have great need of OUTSIDE ASSISTANCE to get this work on its feet financially. A couple of thousand dollars NOW from outside, to encourage this struggling flock in their efforts to get even with the world and to put on a decent *appearance* as a corporation, would cause our people to rise from their cowed condition and put a new *soul* into the work.

The general feeling in Baker four months ago seemed to be that "the Episcopal Church doesn't amount to anything" worth speaking about. Some newcomers have told me that when they inquired for "the Episcopal Church," they were told "that it was dead and buried." One loyal daughter of the Church replied—"Well, then we must *resurrect* it." *Now* the resurrection is *taking place*, but outside assistance is sorely needed to thoroughly *arouse the community* to the *fact*. The church building (and cottage built for the missionary) are GROANING for three or four coats of oil and whitelead—*i.e., genuine* paint, the church lots are below street grade and must be filled up, the cottage raised several feet, city assessments amounting to about $500 must be paid for sewer and cement pavements; the new furnace (which luxury was sorely needed) must be paid for. We raised $85 towards this, right here, but need $165 to complete our payment for the furnace and the excavating which had to be done to instal the heater. I will not go into further particulars, the fence, the shingles, the music books, etc., etc., etc.—Oh, almost innumerable lesser needs—I will not mention.

Proud Rome stands just across the way from us, with her two entire blocks of ground all fenced in. Her hospital—a well-managed and efficient institution and filling a much-needed want in this mining town. Her Cathedral and episcopal residence; her $100,000 academy—and here *we* are who claim to be THE Church of the English-speaking world, with a rusty-looking wooden chapel and rustier-looking cottage for the missionary; but even THAT RENTED to help the work along, and our clergyman living in the rear of the church in a veritable *shack*, with walls two boards thick and containing one *very* airy room temporarily divided into *two*—to make it possible, for economy, to invite choir people and Sunday School teachers to come there for instruction, etc.

People living in mining towns haven't much ready money. What they have, or are supposed to have, is generally "tied up" in the mines. The salaries given to clerks, etc., is small, and living is by no means cheap.

I state all this because, being an Eastern man myself, I know something of the erroneous ideas afloat as to money matters in mining towns. Baker is a mountain settlement, has an healthy, invigorating climate, lots of sunshine, an unlimited supply of pure, clear, cold drinking water from the snow clad peaks of the surrounding mountains.

Will not some wealthy men and women, who love this Church of ours—no, Christ's Church, of which we are members—send to me some money to push her interests? Will not every Churchman who reads this appeal send me an offering, be it great or small?

Faithfully yours in Christ's Church,
G. TAYLOR GRIFFITH.

The Rev. G. Taylor Griffith, rector of St. Stephen's Church, Baker City, in eastern Oregon, has charge of a Church work eminently worthy of the interest and assistance of Church members in the older and long-settled parts of our country. It is comparatively a new field, but has mining, lumbering, and agricultural interests that are bringing in a large population, whose spiritual needs should be faithfully looked after by our Church.

I cordially commend Mr. Griffith's appeal to all members of our Church whom it may reach, as highly deserving of their generous response.

B. WISTAR MORRIS,
Bishop of Oregon.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions.*

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

WHY NOT NOW?

The General Clergy Relief Fund needs an income of $200,000 per year, and for that purpose the endowment must be large. There are over 450 annuitants.

It is earnestly hoped that people of means will establish funds to be known by their names for the uses of the Society.

No contribution or bequest for any other purpose will bring forth so much gratitude and thankfulness from devoted and self-sacrificing people down through all the years.

Our great philanthropists have built themselves monuments in endowing excellent material institutions and have won applause, but many times criticism, hardly ever love and gratitude. Here is a field in which to endow living souls and to win from succeeding generations of good men and women love and unbounded gratitude and a blessed memory.

May God put it into the hearts of many loyal Churchmen and women to give such funds to be called by their names.

WHY NOT MAKE YOURSELF HAPPY AND OTHERS GRATEFUL BY DOING SOME OF THE GOOD THINGS NOW YOU ARE PLANNING TO HAVE YOUR EXECUTORS DO?

REV. ALFRED J. P. MCCLURE,
Assistant Treasurer,
THE GENERAL CLERGY RELIEF FUND, the Church House, 12th and Walnut Streets, Philadelphia, Pa.

BOOKS RECEIVED.

LONGMANS, GREEN & CO. New York.

Good Friday. The Seven Last Words in their Significance for Life, with a Good Friday Address to Children. By Arthur J. Gammack, rector of Christ Church, Wes Haven, Conn. Price, 60 cents net.

The Sympathy of the Crucified. By the Rev. Jesse Brett, L.Th., Chaplain of All Saints' Hospital, Eastbourne, author of *Anima Christi,* etc.

THE MARION PRESS. Jamaica, N. Y.

A Memorial Biography of the Very Reverend Eugene Augustus Hoffman, D.D. (Oxon.), D.C.L., LL.D., late Dean of the General Theological Seminary. By Theo. Myers Riley, S.T.D., sometime Adjunct Professor of Pastoral Theology in the General Theological Seminary, rector of St. Mary's, Yorktown, N. Y., Honorary Canon of Milwaukee. In two volumes. Privately printed at the Marion Press, Jamaica, Queensborough, N. Y.

E. P. DUTTON & CO. New York.

The Little Flowers of St. Francis of Assisi. Rendered into English Verse by James Rhoades, author of *Timoleon,* etc. Cloth. $2.00 net.

The Queen's Knight Errant. A Story of the Days of Sir Walter Raleigh. By Beatrice Marshall, author of *An Old London Nosegay,* etc. With Illustrations by T. Hamilton Crawford, R.S.W. Price, $1.50.

Seven Years' Hard. By Richard Free, author of *A Cry from the Darkness.* Price, $1.50 net.

The Psalms in Human Life. By Rowland E. Prothero, M.V.O., formerly Rector of All Souls' College, Oxford, author of the *Life of Dean Stanley,* etc. Price, $2.00 net.

A. C. ARMSTRONG & SON. New York.

The Forgiveness of Sins and Other Sermons by George Adam Smith, D.D., LL.D., formerly Minister of Queen's Cross Free Church, Aberdeen, Professor of Old Testament Language and Literature, United Free Church of Scotland, Glasgow College. Price, $1.25 net.

Sermons Addressed to Individuals. By Reginald J. Campbell, Minister of the City Temple, London. Price, $1.25 net.

EDWIN S. GORHAM. New York.

Hymns with Original Tunes. By J. W. Alfred Cluett. Printed for Private Circulation.

FLEMING H. REVELL CO. Chicago.

The Student's Chronological New Testament. (Text of the American Standard Revision.) With Introductory Historical Notes and Outlines by Archibald T. Robertson, author of *Life of John A. Broadus,* etc. Price, $1.00 net.

LITTLE, BROWN & CO. Boston.

Mysterious Mr. Sabin. By E. Phillips Oppenheim, author of *A Prince of Sinners,* etc. Illustrated by J. Andrews Walton. 397 pages. 12mo, Decorated cloth, $1.50.

PAMPHLETS.

The Valiant Woman. A Sermon Preached at the Requiem Eucharist in St. Stephen's Church, Providence, Rhode Island, on Saturday, December 10, 1904, by the Rev. George McClellan Fiske, D.D., in Memory of Anne Ives Carrington Dwight Ames, who fell asleep in Jesus on November 10, 1904. The Merrymount Press. 1904.

A Day's Journey Away from Christ. A Sermon Preached in Grace Church, New York, by the rector, William Reed Huntington, D.D., on Sunday, January 8, 1905, being the First Sunday after the Epiphany. (Printed by Request.) New York: A. G. Sherwood & Co. 1905.

The Church at Work

DATES FOR THE SUMMER CONFERENCES.

The dates of the Summer Conferences at Richfield Springs this year have just been fixed. They are: A Woman's Auxiliary Conference, July 20 to 30; Seabury Conference for Men, July 30 to August 6; Vacation Conference, August 8 to 20; and Sunday School Conference, August 20 to 27. The Brotherhood of St. Andrew has been asked to arrange a Student Conference for the week beginning July 9, and has the plan under advisement. Eventually it is hoped to have a Summer School for Church Singing, to cover the dates of all conferences, but this year only preliminary work will be attempted, and the dates for it will be July 20 to August 20.

These Conferences are for the following purposes, and for them only: (1) The deepening of the spiritual life; (2) The increase of zeal for missions; (3) Bible study; (4) Study of Sunday School methods and means; (5) Improvement in congregational singing. Reduced railroad rates have been secured from all points, and ample boarding accommodations are guaranteed at from $9 a week upward. For recreation there are offered golf, boating, driving, trolley excursions, visits to the Fenimore Cooper haunts, and bathing in mineral or fresh water. Conference sessions are held forenoons only. Some of the foremost preachers in the Church, and some men of national prominence have already accepted places on the programme.

ALBANY.

Wm. Croswell Doane, D.D., LL.D., Bishop.
Richard H. Nelson, D.D., Bp. Coadj.

Sunday School Committee Meeting—The Bishop Coadjutor Appointed Chancellor of the Cathedral—Other Notes.

The Sunday School committee appointed at the last meeting of the diocesan Convention held its first meeting in Albany on January 16th. There were present the Very Rev. Dean Talbot, chairman, the Rev. Messrs. Ralph Birdsall and Geo. L. Richardson, and Dr. Jas. W. Hine. The Rev. Ralph Birdsall was elected Secretary of the committee, and it was decided to associate with the five members appointed under the resolution, several other persons, experienced in educational work, in a sort of advisory capacity. It was felt that the first necessity to intelligent action was the procuring of information about Sunday School work as it is now done in the Diocese, and a circular was prepared, which will be sent to the clergy of the Diocese, asking for statistics and other facts concerning Sunday Schools.

On the feast of the Purification, at the second celebration at the Cathedral, the celebrant being the Bishop, the Rt. Rev. Dr. Nelson, Bishop Coadjutor, was installed Chancellor of the Cathedral by the Bishop. This occasion also marked the 36th anniversary of Bishop Doane's consecration. No special service attended this. The Bishop was the recipient of many letters and telegrams of congratulation.

By the will of the late Chancellor Carter, the Diocese of Albany receives a legacy of $2,000.

The State Convention of the Brotherhood of St. Andrew is to be held in Albany the latter part of May.

The 86th regular meeting or the Archdeaconry of Troy was held in All Saints' Church, Hoosac, on Monday and Tuesday, January 30th and 31st. On Monday evening at 8 o'clock a large number of the clergy and laity assembled to listen to missionary addresses.

At 9:50 A. M., on the second day, the clergy met in the library of Hoosac School and listened to a paper on "Church Federation," by the Rev. J. Winthrop Hegeman, Ph.D., rector of Christ Church, Ballston Spa, Secretary of the Federation.

After a most bountiful luncheon, served in the rectory, the clergy and laity assembled in the new wing of the School, which is specially set apart for a library, the Bishop Coadjutor acting for the Bishop of Albany, who was unable to be present, blessed the building. His words were well chosen and well received. The following telegram was received from the Bishop by the rector: "Greetings and love and blessing to you. Disappointed not to come." The service of benediction followed.

The Rev. Dr. Nickerson read the following resolution, expressing most sincerely the feeling of every individual:

Resolved, That we cordially thank the rector and the people of All Saints' Church, Hoosac, for inviting us to hold the mid-winter meeting of the Archdeaconry here. The great natural beauties of the place, the unique charm of the church and its surroundings, the hearty, reverent, and inspiring services of last night and this morning, the warm-hearted and gracious hospitality shown us by our host have all conspired to make this meeting of the Archdeaconry one of the most memorable in its annals. We congratulate the rector of All Saints' on the manifest success of his efforts to build up a boys' school where Churchmen may send their sons with a reasonable assurance that sound scholarship, conscientious and loving spiritual oversight, healthy, refining, homelike surroundings and a vigorous out-of-doors life will be brought to bear on the work of training boys to become capable, self-reliant Christian men.

ARKANSAS.

Wm. Montgomery Brown, D.D., Bishop.

A Notable Gathering.

St. Paul's day all the clergy of the Diocese gathered in the see city. Many laymen were also present. The Holy Communion was celebrated in Christ Church, the Bishop being celebrant. The Rev. Dr. H. E. Bowers of Marshall, Texas, was preacher. His theme was "Men and the Ministry." In the afternoon there was a gathering to consider the formation of a Church Club. This was generally considered advisable. Notices had been sent throughout the Diocese that there would be a banquet at night. At this about seventy men were present. Bishop Brown delivered an address, in which he recapitulated the work done during the last five years, and outlined some needs of the Church, in the attainment of which he craved the help of the laymen. The Rev. C. C. Leman spoke on the "Helen Dunlop Memorial School," located at Winslow, Ark. The school was opened in September last and is the only source of education and religious instruction for the thousands of people surrounding the Boston Mountains. The Rev. Dr. Bowers of Marshall, Texas, spoke on a "School of Theology for Arkansas," and called attention to the need of men for mission work. The Rev. Dr. Lockwood spoke on Church Clubs. At the close of his address, the meeting was given into the hands of the laymen. Hon. John T. Hicks was chosen to preside. After general discussion of the purposes of Church Clubs, it was unanimously agreed to proceed with the immediate organization. Hon. John T. Hicks was chosen President, S. S. Faulkner and Hon. Gustave Jones, Vice-Presidents, Mr. W. A. Mitchell, Secretary, and R. E. Wait, Treasurer. A constitution was adopted, in which was the provision that laymen only should be eligible for membership. Addresses were made by Hon. Gustave Jones and the Rev. T. J. Lacey, Ph.D., rector of the Church of the Redeemer, New York, who was a guest of the evening. The name chosen was "The Church Club of the Diocese of Arkansas."

CALIFORNIA.

Wm. F. Nichols, D.D., Bishop.

The Monday Club.

A special meeting of the Monday Club of the clergy of Alameda County, was held Monday, January 30th, at St. Paul's Church, Oakland, for the purpose of electing officers for the year 1905. The following officers were elected: President, Rev. O. St. John Scott, rector of St. Andrew's Church, Oakland; Secretary, Rev. Frank Bugby, curate of Christ Church, Alameda.

CENTRAL NEW YORK.

Chas. T. Olmsted, D.D., Bishop.

Convocation Meeting.

A largely attended meeting of the Convocation of the Second Missionary District was held on Tuesday, January 31st, in Calvary Church, Utica (the Rev. Edward Huntington Coley, rector). At 1 P. M. the visiting clergy were served luncheon by the ladies of the parish. The business meeting, held at 2:30 P. M., was opened with devotions by the Rt. Rev. Charles T. Olmsted, D.D., Bishop of the Diocese. The report of the Dean, the Rev. William Cooke, showed that services had been regularly maintained in all the missionary stations, and that the work of the District was in a very satisfactory condition.

The Rev. John Arthur of Oneida, for many years an active member of the Convocation, being about to remove from the District, and from the Diocese, the following minute was adopted:

"The members of this Convocation have heard with regret that the Rev. John Arthur has recently resigned the rectorship of St. John's Church, Oneida, and accepted a call to Grace Church, Cedar Rapids, Iowa.

"We recognize the faithful and effective work which, as missionary, priest, and official Mr. Arthur has done in Oneida and elsewhere in the Diocese, and we feel that by his removal the Convocation and Diocese will be decided losers. We wish him godspeed in his new field."

CHICAGO.

Wm. E. McLaren, D.D., D.C.L., Bishop.
Chas. P. Anderson, D.D., Bp. Coadj.

Brotherhood Services—New Church at Longwood to be Dedicated—Notes.

The preacher at the Brotherhood service on Sunday evening, February 5th, at the Church of the Redeemer, Chicago, was the Rev. J. M. Chattin, who took for his subject, "Who Is My Neighbor?" Father Chattin's work on the City Mission staff amply qualified him to speak on this subject, and he was listened to with great interest by a large congregation. The Sunday evening services at this church are made a special feature by

the rector, who has arranged in addition to the regular services under the auspices of the Brotherhood of St. Andrew, on the first Sunday of each month, special courses of sermons, which have attracted to the church large congregations, of which students from the University of Chicago and strangers form a large percentage. During the fall, the Rev. Mr. Blunt preached on the Sacraments of the Church, and his sermon on Marriage made such an impression that in response to a petition, signed by a great number of his people, he repeated it on a recent Sunday morning. The sermon was a strong presentation of the mind of the Church on this important subject as expressed in the Marriage Office in the Prayer Book, the speaker showing the distinction between a marriage contract and the Sacrament of Holy Matrimony, and pronouncing in unmistakable terms on the indissolubility of Christian marriage.

THE NEW Church of the Holy Nativity at Longwood will be dedicated by Bishop Anderson on Sunday, February 12th, at 11 o'clock.

THE ALTAR at St. Bartholomew's Church, Englewood (Rev. Henry Knott, rector), has been enriched by the addition of a handsome pair of brass candlesticks, so that now the six office lights and two eucharistic lights are in use.

A SECTIONAL meeting of the South Side branches of the Junior Auxiliary was held at the parish house of the Church of the Redeemer, Chicago, on Saturday afternoon, February 4th. Light refreshments were served by the ladies of the parish.

THE FEBRUARY MEETING of the Chicago branch of the Woman's Auxiliary was to have been "Bishop's Day," but Bishop Anderson was unexpectedly called out of the Diocese, and the session was given over to a consideration of the "Comfort Club." The subject was presented in letters from Mrs. John H. Chew, Secretary of the Comfort Club in the Diocese, and Mrs. Davis, in charge of that work in St. James' Church, Chicago. The value of the club was impressed upon the hearers, its small demands and large benefits making it a most helpful adjunct to Auxiliary work. By this means many clerical suits are furnished, and needed articles of clothing supplied to partially filled boxes.

The President, Mrs. Hopkins, asked for donations of clothing for the work done by Sister Clare, the deaconess engaged in city missionary work. A letter was read from a Japanese clergyman, in charge of work among feeble-minded, thanking the Auxiliary for past help. The offering of the day, amounting to $10, was given to the Comfort Club. Noon-day prayers were said by the Rev. E. H. Clarke of Pontiac, and 85 delegates from 33 parishes responded to roll call.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Bible Study Class—Consecration of St. James' Church, Glastonbury.

A BIBLE STUDY CLASS, for the Church people of Hartford, is being held in the parish house of Trinity Church (the Rev. Ernest DeF. Miel, rector). A course of ten lectures on the Epistle to the Ephesians is given by the Rev. Prof. Colladay of Berkeley Divinity School.

AN OCCASION of much interest to the members of St. James' Church, Glastonbury, was the consecration, on January 26th, of their reconstructed church edifice, which was destroyed by fire with the exception of the walls and tower, Sunday morning, February 14, 1904. All of the furnishings were destroyed except the Communion Service. Steps were at once taken for the rebuilding of the church, and the work has made good progress. Liberal contributions have been made by friends, and the interior to-day is greatly the superior of the former one in beauty and convenience. The cost, including gifts and memorials, was $11,500.

The service opened at 11 o'clock with the consecration by the Bishop of the Diocese. The sermon was preached by the Rev. Dr. William H. Van Allen of the Church of the Advent, Boston. Holy Communion followed the sermon. A lunch was served in Masonic Hall at 1 o'clock.

In the afternoon there was a meeting at 2 o'clock. Addresses were made by the Rev. Dr. Samuel Hart of Middletown, the Rev. J. A. Biddle of Hartford, and others. There was a large attendance of the clergy.

HARRISBURG.

JAMES H. DARLINGTON, D.D., Bishop-elect.

Woman's Auxiliary.

THE WOMAN'S AUXILIARY of the Williamsport Archdeaconry held its mid-winter, all-day missionary meeting in Trinity Church, Williamsport, on January 25th, beginning with a Quiet Hour, conducted by the Rev. George I. Brown of Bellefonte, followed by the celebration of the Holy Communion, administered by Archdeacon Heakes, assisted by the Rev. Dr. Foley, rector of the parish. After luncheon the business meeting was called to order by the Organizing Secretary, Mrs. Edward P. Almy. Dr. Driggs of Alaska made a most impressive and realistic address on his work, and Mrs. Rogers Israel of Scranton, diocesan President, gave a helpful and interesting talk on woman's work in general in the Diocese. Twenty-five dollars were voted to Dr. Driggs for his heroic work.

LOS ANGELES.

JOS. H. JOHNSON, D.D., Bishop.

Notes.

BISHOP JOHNSON has asked his clergy to make a special study of the Epistle to the Ephesians, with a view of making it the basis of their Lenten instructions.

THE REV. P. H. HICKMAN is making a study of divorce statistics for this Diocese, and next month will give the result. For instance, 789 divorce suits were filed in Los Angeles County during the year 1903.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Patronal Festival of St. Paul's, Brooklyn—Meeting of the Men's Union—Dr. Ladd before the Church Club—Meeting of the Northern Archdeaconry—Entertainments.

THE PATRONAL FESTIVAL of St. Paul's Church, Brooklyn (Rev. W. E. L. Ward), was in a measure interfered with by a blinding snowstorm which raged all day and the greater part of the night of January 25th, blocking all lines of travel. Two masses were celebrated in the early morning and at night there was evensong which, owing to the absence of many of the choristers, was plain. The festival however received due recognition the Sunday within the octave. Mass for Communions was celebrated at 8 o'clock and 11, Mass in B (Farmer) was sung, preceded by a procession. In the evening there was a festival evensong service, procession and *Te Deum*. At all of the services there were large and reverent congregations. The services also commemorated the fifty-fifth birthday of the parish, which had a beginning in the loft of a carpenter shop, not far from the present church home of the congregation. The first rector was the Rev. Mr. Lobough. He was succeeded by the Rev. T. Stafford Drowne, He remained 17 years. It was during his rectorate that the stately edifice in which the congregation now worships was erected. The following clergymen have since ministered to the congregation: Rev. Messrs. W. C. Hubbard, J. D. Skene, H. M. Dumbell, and Richard D. Pope. The present rector, Father Ward, came from the legal profession, having been for a number of years a member of the law firm of Esmond & Ward of Newburgh, N. Y. He is a tireless worker, a man of much culture, and is highly esteemed by all who know him. Through his efforts a parish house has been provided and equipped with all the needed furnishings, a small chapel has been constructed and many necessary and expensive repairs and alterations to the church property have been made. The following are the parish organizations: The Woman's Guild, Altar Society, St. Paul's Ward, C. B. S., Choir Guild, St. Agnes' Guild, St. Elizabeth's Guild, and St. Mary's Guild. A fair under the auspices of the Woman's Guild will be held in the parish hall, beginning February 14th.

SPEAKING BEFORE the Men's Union of the Church of the Good Shepherd, Brooklyn, last week, Bishop Burgess devoted himself to the topic of the church attendance of men. He recognized the problem and said that one way to solve it was to have the men of a parish bound together in such organizations as the Men's Union. Motives of church attendance vary, said the Bishop, some going to hear the music, some for other causes. But the church property is exempt from taxation, he continued, and the State can hardly be expected to help support religious concerts, so that unless church attendance by men does not grow there may come a time when the State will insist on taxing Church property. "The Church must be for the production of righteousness. If it does not produce that, then it had better be shut up or burned up or devoted to some other purpose."

AT THE meeting of the Church Club last week, the speaker was Prof. George Trumbell Ladd of Yale, and the topic, "A Child's Capacity for Religion." The speaker was introduced by Bishop Burgess. There was a large attendance and the address, which was of an academic nature, was heard with great interest.

ARCHDEACON HESTER presided at the meeting of the Northern Archdeaconry, held in the Diocesan House on Tuesday of last week. Reports were heard from the five missions maintained by the Archdeaconry, and there was some discussion as to the desirability of starting a work among Jews in a locality where they are becoming thickly settled. Some held that such work had few results and was unprofitable, others that there is no reason why such work should not be successfully maintained. No decision was made at this meeting. A committee reported in favor of forming a woman's auxiliary to the Archdeaconry, and it was instructed to perfect its plan and present it at the next meeting.

THE REV. WALTER E. BENTLEY, Secretary of the Actors' Church Alliance, who recently accepted the rectorate of the Church of the Ascension, Brooklyn, has been able, because of his wide acquaintance among the stage folk, to secure the coöperation of some of them in the work of providing entertainment for the young people of the neighborhood, and of wiping out the debt on the church. The first of a series of dramatic entertainments for these purposes was held last week in a local hall, and if success may be measured by numbers and enthusiasm, the young people are already interested and the debt in a fair way of being removed.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

B S. A. Meeting—Memorial Services at St. George's Church.

ON THE EVE of St. Paul's day, the Brotherhood of St. Andrew of St. George's Church, Mount Savage, with the vested choir and the

rector, went to St. Peter's, Lonaconing, to institute a chapter of the Brotherhood in that parish. Nine members were admitted, and the sermon with charge to the new members was delivered by the rector of St. George's, the Rev. Clarence Ernest Ball.

On St. Paul's day services were held in St. George's Church in commemoration of the life and character and labor of the Rev. Theo. Smoot, who died of pneumonia, March 6, 1904, at the close of his second year of rectorship, as the present handsome enamel brick church was nearing its completion. Its erection was due to his energy and zeal, as was also the phenomenal Confirmation class of '54, presented in June 1902. The memorial sermon was preached by the Rev. E. M. Jefferys, Archdeacon of Cumberland, and a very loving appreciation was added by the Rev. John Wade Nott, D.D., rector emeritus of St. George's. The day was also made memorable by the formal installation of the vested choir and solemn admission of its 26 choristers. The church cost about $10,000, of which about one-half was raised when Mr. Smoot died. Since then it has been further reduced, and now but about $2,900 remains unprovided for.

MASSACHUSETTS.

Wm. Lawrence, D.D., LL.D., Bishop.

Dedication at Medway—Personals—Illness of Dr. Shinn—Brotherhood Meeting—Death of Rev. Morton Stone.

Archdeacon Samuel G. Babcock went to Medway on Sunday morning, January 29th, to dedicate a set of ten memorial windows and a reredos in little Christ Church. The occasion was one of the greatest importance to the communicants of this growing parish, which is in charge of the Rev. Guy Wilbur Miner, rector of St. John's Church, Franklin. Those to whom the windows are memorial are the late Bishop Benjamin Henry Paddock, fifth Bishop of Massachusetts, and who founded Christ Church, Medway, in 1874; James Atkins Snow, junior warden of Christ Church; Laura Adeline Dudley, deceased wife of F. E. Dudley of Franklin, who built the parish house; Anson Dwight Miner, father of the above-named rector of St. John's, and who died while a postulant for holy orders under the late Bishop Whipple of Minnesota; Leonora Emmeline Smiley, mother of Mrs. Guy Wilbur Miner; Charles Clarence Pollard and Jeannette Alberta Pollard, father and sister of Adrian C. Pollard of Medway, for many years sexton of Christ Church; William Easton of Prince Edward Island, father of Miss Maria Easton of Medfield; Grace Isabel Adams of Franklin, a well-known singer, who died in 1901; and Mrs. Mary Ann Campbell, mother of Mrs. Harry Pollard of Medway.

The reredos, which is of carved basswood, represents the Last Supper after Leonardo da Vinci. This copy was executed by Herbert F. Williams-Lyouns of Westwood, and is the gift of Mrs. Williams-Lyouns and himself in memory of Miss Williams of Salem, an artist of some note, and a sister of the late Dr. Williams, a famous oculist of Boston. The service of the morning was conducted by the Rev. Mr. Miner, and the sermon was preached by Archdeacon Babcock.

On the evening of that same Sunday, Archdeacon Babcock officiated at the opening of the newly completed chapel of the Church of the Advent at Medfield. The dimensions of the little chapel are 22x32 feet, and the interior will accommodate seventy-five people. There is a small wing which will be used as a sacristy. The present edifice eventually will be the south transept of a much larger church, and in the planning out of the plant a rectory and parish house have been provided for, each of which will be built as soon as the necessary finances are obtained. The chapel is constructed of cobble-stones and the interior is finished in cypress, the roof is of hard pine, and the flooring of rock maple. The altar, which is of white wood, is one that for many years was in the St. Ignatius' Church, New York City, and was presented to this chapel by the Rev. Father Arthur Ritchie, rector of St. Ignatius'. Mr. Williams-Lyouns, above referred to, also is at work upon a reredos for this new church, to be in three panels, representing respectively, "The Nativity," "The Wondering Shepherds," and "The Visit of the Magi." This work will not be completed for a year yet.

EXTERIOR OF CHURCH AND PARISH HOUSE, MEDWAY, MASS.

Edmund J. Cleveland, a student at the Episcopal Theological School, who will complete his course this June, has accepted a call to be curate at Christ Church, Springfield, assisting the Rev. John Cotton Brooks. Mr. Cleveland succeeds the Rev. James C. Sharp who lately accepted a call to the Church of the Good Shepherd at Waban, a part of Newton. Mr. Cleveland is a native of Hartford, Conn., and during the present season he has been assisting as lay reader at Christ Church, in the Highlandville section of Needham. He will not enter upon his new duties for several weeks.

The Rev. Dr. Van Allen went to Albany a few days ago to conduct a week's conference at St. Andrew's Church, on "Church History." On Sunday, February 5th, he preached at St. Paul's Church, that same city, on "The Miraculous Element in Christianity." Dr. Van Allen, by the bye, is having marked success with his Bible class for young women, which he conducts on Friday mornings. At the present time the class is being instructed in the Gospel of St. Matthew.

Beginning in June, the Rev. Charles E. Hutchinson, rector of St. Luke's Church, Chelsea, will have the assistance of Mr. Nelson Kellogg, at present a senior at the General Theological Seminary. Mr. Kellogg is a graduate of the University of Vermont and will prove an able assistant to Father Hutchinson in his Catholic parish.

The Rev. Frederick Edwards bade goodbye to his parishioners of St. Paul's Church, Malden, on January 30th, and took his departure with his family for his new parish at Milwaukee. A committee of St. Paul's parishioners has been appointed to find a successor to Mr. Edwards. Meanwhile the vestry has been empowered to take full charge of the parish work. The Rev. Mr. Addison, a retired clergyman who has been making his home in Malden, is temporarily in charge.

The Rev. J. Rockwood Jenkins, rector of Trinity Church, Bridgewater, will soon

leave his parish, he having been notified that he is wanted in the missionary field of the West. As yet Mr. Jenkins is in ignorance of the exact district wherein he is to labor.

A SPECIAL SERIES of services is being arranged in Boston and vicinity for the benefit of young men, under the auspices of the Church Student Missionary Association. The first services will be held on Sunday, February 12th, one at Trinity Church, Boston, and the other at Grace Church, Newton.

IT IS OF INTEREST to note that as a result of a recent mention in this department of St. Margaret's parish house, Brighton, now in process of completion, Father Augustus Prime has received from interested friends, gifts amounting to $75, and doubtless will receive the full $300 needed, before very long.

EXCEPTION has been taken to the paragraph in this department last week to the effect that a postulants' guild had been formed at Harvard University. It now is said that but one informal meeting has been held by those interested.

MUCH REGRET is felt throughout the Diocese at the continued ill health of the Rev. Dr. George W. Shinn, rector of Grace Church, Newton. Practically ever since his wife's death some weeks ago, he has been away, going for a time to Atlantic City and later to Williamsport, Pa., where he now is. Dr. Shinn will not return to Newton until the middle of April. Meanwhile the services of Grace Church, as well as the parish work, are being satisfactorily conducted by the Rev. Robert Keating Smith, the curate.

THERE was an enthusiastic meeting of the young men of the Advent parish, Boston, a few nights since, called in the interests of the parish branch of the Brotherhood of St. Andrew. Mr. Paul M. Hubbard, who has been instrumental in reviving the chapter, presided, and an interesting address was made by Mr. Robert H. Gardiner, the new President of the Brotherhood.

THE DEATH of the Rev. Morton Stone, which occurred on the 6th inst., brings sorrow to a host of friends. For nearly eleven years he has been rector of St. Thomas' Church, Taunton. He was born in Philadelphia forty-nine years ago, graduated at Trinity College, ordained priest in 1883, was curate at St. James' Church, Chicago, for two years; rector of Emmanuel Church, La Grange, Ill., eleven years, was Secretary of the Standing Committee of this Diocese, and president of the Massachusetts Church Union. His illness extended over several months, and his death was not unexpected.

MEXICO.

HENRY D. AVES, LL.D., Miss. Bishop.

Bishop Aves Visits the City of Mexico.

BISHOP AVES made his first visit to the City of Mexico on Sunday, the 29th ult., preaching both morning and evening at Christ Church. A great deal of interest was manifested, the morning service particularly being thronged to the limit of capacity of accommodation of the building. He took for his text: "He that receiveth me receiveth Him who sent me, and he that despiseth me despiseth Him who sent me." After two or three weeks at the Capital, Bishop Aves will make a trip through the south of the republic for the purpose of studying the needs of the various sections of the country. Jalapa, Orizaba, and Vera Cruz will be the chief centres of his examination at the beginning.

MICHIGAN.

T. F. DAVIES, D.D., LL.D., Bishop.

St. Peter's to Rebuild—Reception to the Rev. Chas. Mockridge—Dr. Luther in Detroit—St. John's Church Still Vacant—Rev. S. W. Frisbie's 25th Anniversary.

THE PARISHIONERS of St. Peter's Church, at a meeting held last week, decided to completely rebuild their church, which was seriously damaged by a recent fire. The exterior is to be veneered with brick and stone, and in the interior considerable changes will be made. The rector, the Rev. C. L. Arnold, announced that $1,700 had been promised, without solicitation, and that he hoped the rest of the sum needed ($5,300) would be raised in two weeks. St. Peter's is in the midst of a densely populated part of the city, and is doing a strong work.

ON MONDAY EVENING, January 30th, a reception was given by the people of St. Philip's mission, Detroit, with a double purpose. They were to say good-bye to the Rev. Charles Mockridge, who has been in charge for five years, and to welcome their new rector, the Rev. R. T. W. Webb. Addresses were made by the Rev. Dr. McCarroll, Rev. Dr. Mockridge, Rev. Dr. Sayres, Rev. Charles Mockridge, and Rev. R. T. W. Webb; and then Mr. Wm. Aikman, Jr., presented to Mr. Mockridge a purse "from friends of St. Philip's in other parishes."

THE REV. FLAVEL S. LUTHER, D.D., President of Trinity College, Hartford, attended a dinner of the Trinity Alumni in Detroit on February 4th, and afterwards addressed a meeting of the men from the vestries of the various parishes. On Sunday, Dr. Luther preached at Christ Church in the morning and at St. Andrew's Memorial Church in the evening.

NO ARRANGEMENTS have yet been made for filling the vacant rectorship of St. John's Church, Detroit. During the vacancy, the Rev. Chester Wood is in charge, but it is said that on the appointment of the new rector, Mr. Wood will take up work in New York City.

AT THE Church of the Messiah, Detroit (the Rev. C. H. Mockridge, D.D., rector), steps are being taken to purchase a large organ. A good amount of money is in hand for this purpose.

ON THE 2nd of February the Rev. Stephen W. Frisbie kept the 25th anniversary of his rectorship of St. James' Church, Detroit. Mr. Frisbie is now the senior priest in the Diocese of Michigan, is President of the Standing Committee of the Diocese, and has been for nearly 25 years Secretary of the Diocesan Convention.

The congregation of St. James' Church marked the occasion by making many valuable presents to Mr. Frisbie. During the 25 years Mr. Frisbie has officiated at 1,297 Baptisms, 548 marriages, 893 burials, 9,400 services, and has delivered 900 sermons.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Memorial Window at Calvary Church, Rochester—Notes—Gethsemane Sunday School—The Bishop at Faribault—Bishop Rowe in the Twin Cities.

A BEAUTIFUL memorial window has been placed in the west side of the nave of Calvary Church, Rochester. It is a tribute from Dr. Christopher Graham to his brother and sister, John Graham and Mrs. Jennie Williams, who were members of the parish during their lifetime. The symbolic emblem in the rich stained glass is the chalice.

ON THE Fourth Sunday after the Epiphany, Gethsemane Church Sunday School, Minneapolis, reached the highest point in its history, 333 scholars being in attendance. This strong Sunday School not only means much for the future of the parish, but for the Church in Minnesota and the Northwest. Gethsemane's Sunday School does not turn out "weak-kneed Churchmen," but the kind that "will stand without hitching."

THE BISHOP is delivering his annual lectures on Pastoral Theology at the Seabury Divinity School. The Rev. Dr. Poole, acting warden, gave a reception at his home to the faculty and students in honor of the Bishop.

THE FOURTH SUNDAY after the Epiphany, Bishop Rowe spent in the Twin Cities. In the morning he preached at St. John's, and in the afternoon at St. Clement's, St. Paul; in the evening Gethsemane Church, Minneapolis, was filled with a large congregation, representatives being present from every parish in the city. Bishop Rowe gave a graphic account of his work, but made no special plea for Alaska, but for the general missionary work of the Church. He said the laymen must "come out of the brush" and stand shoulder to shoulder, and that great victories would be won for Christ and His Church. A generous offering was made for the hospital work in Alaska.

NEBRASKA.

GEO. WORTHINGTON, D.D., LL.D., Bishop.
ARTHUR L. WILLIAMS, D.D., Bp. Coadj.

Marriage of a Priest—Institution of a Dean.

AT HIGH NOON, Saturday, January 21st, the marriage of Miss Helen Bishop Peck and the Rev. Robert Bloomer Hare Bell, rector of the Church of the Good Shepherd, Omaha, was solemnized in Trinity Cathedral by Bishop Williams, assisted by Dean Beecher.

THE REV. GEORGE ALLEN BEECHER was instituted as rector of the parish and installed as Dean of Trinity Cathedral, Omaha, on the morning of the Fourth Sunday after the Epiphany, January 29th, by Bishop Worthington, in the presence of a reverent congregation which completely filled the Cathedral. The Dean-elect was presented to the Bishop by the senior warden, Mr. Henry W. Yates, with a request for his institution and installation. The episcopal demand was made for the requisite evidence of election and that the keys of the church be delivered in token of parochial recognition. The secretary of the vestry, Mr. George H. Thummell, read the official record of election and the junior warden, the Hon. E. Wakeley, presented the keys. The letter of institution was read jointly by the diocesan and the Bishop Coadjutor. The oath of institution was administered by Bishop Worthington, and the Dean was conducted to his stall, after which, going to the altar, he proceeded to the celebration of the Holy Communion. At the appointed place, Bishop Worthington preached an exceptionally strong, instructive, and touching sermon from Ezekiel xxxiii. 7: "I have set thee a watchman unto the house of Israel." The sermon was a scholarly exposition of the Apostolic Ministry and a strong plea for the recognition of the reciprocal relations of pastor and people. The music, under the direction of the organist and choirmaster, Prawer Symons, was well rendered.

OWING to the severe weather and his impaired health, Bishop Worthington was compelled to limit his visit to his Diocese to two days. He left Sunday night for the East.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.

The Bishop's 30th Anniversary—Encouraging Reports of Convocation—Historical Lectures to be Given in Trenton—Notes.

THE WINTER meeting of the Convocation of New Brunswick was held Tuesday, January 31st, at St. Michael's Church, Trenton (the Rev. W. Strother Jones, D.D., rector), with a large attendance of the clergy. In the celebration of the Holy Communion the Bishop was assisted by the Rev. O. B. Baker, D.D., Dean of Convocation, and the Rev. Dr. Jones. The sermon was preached by the Rev. W. O. Jarvis, rector of St. Paul's Church, Westfield.

In opening the Convocation, Dr. Baker

mentioned the fact that February 2nd was the thirtieth anniversary of Bishop Scarborough's consecration to the episcopate, and, by a rising vote, the affectionate greetings of the delegates were offered their diocesan. More formal action had been taken to mark the event on the day of the anniversary, the feast of the Purification, on which occasion the Bishop and Mrs. Scarborough were at home to their friends and to the clergy of the Diocese. At this time a substantial purse was presented the Bishop, to be used at his discretion. A similar purse was given last year, when the Sunday School teachers and schools throughout the Diocese gave a purse of gold, which the Bishop promptly turned over to the trustees of Christ Church, Allaire, for the rebuilding of a mission chapel there.

After the informal action of Convocation, Bishop Scarborough responded feelingly to the greetings of the clergy. He said that early in his episcopate he had decided, as far as possible, to give himself wholly to his Diocese, and to that end had made it almost an invariable rule to decline all invitations to speak or preach outside its limits and to devote all his strength to his own local work. He felt amply repaid in the wonderful growth of the Church within the borders of the Diocese and in the usual marks of affection which he received from the clergy on every hand. "I do not believe," he said, "that any Bishop has had more loyal and affectionate support from his clergy. Others may have had larger work and more open honors, but none has ever had more love." Speaking of the growth of the Diocese, he said that thirty years ago, there were 12,000 communicants in the whole state; now there are more than three and a half that number, and in our own Diocese alone there are 20,000 and more. Then there were 144 clergy in the two Dioceses, now 125 in this one. There has been a like gain in financial strength, and in every department of work where statistics are available.

The work of the Convocation soon proved the truth of what the Bishop had said of the growth of the Diocese. Reports of the various missionaries were most encouraging. The Associate Mission, in its work in the villages and country settlements, reported nearly 700 parochial calls in the quarter, an attendance of about 6,000 at services, 39 infant baptisms and four adult baptisms, and encouraging classes for confirmation. At Rahway a Sunday School has been started at the Chapel of the Holy Comforter, and attendance at the church services has greatly increased; at Wilbur repairs and improvements have been made, and a considerable part of the debt has been paid, so that only $500 incumbrance still remains; services have been started at Garwood, and a beginning has been made towards the erection of a chapel; at Perth Amboy, a choir room and other improvements are reported by the Chapel of the Holy Cross; at Allaire, where the church has been greatly beautified and is now consecreated, there have been goodly numbers presented for baptism and confirmation; at Mine Mount, the Bernardsville clergy have begun services at the estate of Mr. H. Percy Pine; at Peapack a new chapel is in use; and at Rocky Hill there have been many baptisms. The last named mission, one of the smallest churches of the Diocese, made bold to invite the Convocation to meet there at its summer session, and the invitation was accepted, the mission people pledging themselves to give a warm reception and the open hospitality of the whole town to the fifty clergy who come to the gatherings.

The Bishop supplemented the reports of the missionaries by telling something of the progress made in the parishes. Grace Church, Plainfield, is building a parish house, to be completed by summer; Trinity Church, Elizabeth, has been enlarged and beautified, and a parish hall has been built; Trinity Church, Trenton, has paid the last installment of a $17,000 debt, besides paying $5,000 in improvements; St. Augustine's colored church at Asbury Park has built and furnished a rectory; St. Michael's, Trenton, is to be redecorated in time for its 200th anniversary next year; St. Stephen's, Netherwood, is to become a parish and has called a rector; several churches report organs purchased and other improvements; splendid confirmation classes have been presented, and though there are some dark spots, the outlook is generally bright.

The Treasurer's report to Convocation showed receipts of $1,500 in the quarter and gave details of work accomplished with the money.

Prayers were offered and resolutions adopted at the death of the Rev. R. B. Post, one of the oldest clergy of the Convocation, and of Mrs. Ashmead, mother of the Rev. W. N. Ashmead.

In the afternoon the Rev. Bruce V. Reddish, one of the youngest clergy of the Diocese, read a remarkable paper on "Some Marriage Problems, and the Duty of the Clergy Concerning Them." It proved a valuable contribution and provoked much thought and subsequent discussion.

In the evening a missionary service was held, at which the principal speaker was the Rev. E. Vicars Stephenson, rector of Grace Church, Plainfield.

Bishop Scarborough had his pocket picked during a recent visit to New York, while boarding a Broadway car. The thief secured $25.

During Lent a course of five lectures on the Reformation in England and on the Continent will be given in Trenton, at Trinity Church, St. Michael's, and Christ Church. The lecturer will be the Rev. Prof. Kinsman of the General Theological Seminary, and special efforts will be made to secure a large attendance of Church people and others.

An unusual interest was shown at Elizabeth, on the last Sunday in January, when Wm. M. Whitehead, sexton of St. John's Church there, celebrated his 75th birthday anniversary. Mr. Whitehead has been sexton of St. John's 42 years. During the first 30 years he did not miss a single service; since then, in the succeeding dozen years, he has hardly averaged more than one absence a year. He is still hale and hearty, and hopes to remain in service a long time to come. The rector of St. John's, the Rev. O. A. Glazebrook, D.D., referred in his sermon to the sexton's long and faithful service. Afterwards many of the congregation stayed to offer their congratulations and good wishes.

NEWARK.

Edwin S. Lines, D.D., Bishop.

First Anniversary of St. Agnes' Chapel.

The first anniversary of St. Agnes' chapel, East Orange, was celebrated on St. Agnes' day with a reception and musicale given in the evening. The religious celebration took place on the Sunday following, at which the Bishop was present. He preached the sermon and gave the congregation much encouragement to go on with the work that had been started so well. The first movement toward organization in this vicinity began on St. Agnes' day, a year ago, and services were first held in the Hyde Park Club House. A few months later the building was sold to the Dutch Reformed body, and, as there was no other public building to be obtained, the Churchmen were compelled to hold their meetings in private houses. In June the Rev. Wallace M. Gordon was placed in charge of the work, and in a short time he had secured an unused stable of good proportions, which, with the help of his congregation, he fitted up as a chapel. All of this work was done and the services are now being carried on without outside help of any kind, and the little congregation, numbering now nearly 100 souls, is self-supporting.

OHIO.

Wm. A. Leonard, D.D., Bishop.

Mission at St. Paul's, Steubenville.

A very successful mission was ended on the feast of the Conversion of St. Paul, at St. Paul's Church, Steubenville (the Rev. J. W. Foster, rector). The Rev. Father Lloyd, Director-General of the S. S. P. A., was the missioner, and his intense earnestness and reverent devotion has had a stimulating effect upon this old parish long known for its firm stand on matters of good Churchmanship, especially along musical lines. The people had long and longingly looked for the awakening and the increased devotion which is always assured by the advent of Dr. Lloyd, and the attendance was good in spite of inclement weather. Much to the regret of the parish the missioner had to find a substitute for the closing services, the last of which was a joy to all present. They had come in obedience to the wishes of Father Foster, who is himself a mission priest of the above Order, to contribute $850 toward reducing the debt that has long hung over the parish house. Some further definite teaching in Catholic customs was put into practice, and a "quiet day" is contemplated in the near future as a further spiritual refreshment.

PENNSYLVANIA.

O. W. Whitaker, D.D., LL.D., Bishop.
Alex. Mackay-Smith, D.D., Bp. Coadj.

Death of Miss Ritchie—Notes.

One of the saddest events of recent occurrence was the accident which led to the death of the only child of the Rev. Robert Ritchie, rector of the Church of St. James the Less, Falls of Schuylkill. Miss Mary Helen Ritchie sustained serious injury in a runaway accident and entered into rest on February 1st, 1905. The office for the dead was sung in the Church of St. James the Less on Saturday morning, February 4th. One of the most touching tributes was made at Bryn Mawr College by the President: "We have come together to testify by our presence here to the affection and esteem in which we held Mary Helen Ritchie, who was a bachelor of arts, master of arts, and doctor of philosophy of Bryn Mawr College and lived among us for twelve years, seven as a student and five as secretary of the college. . . . In very many respects Miss Ritchie was the type of what I hope that Bryn Mawr graduates may become after they leave the college. She had the rarest of all rare qualities—initiative. She was always planning new ways of doing things, improvements in methods or radical changes in system. . . . Perhaps the quality of all that I valued most highly, next, of course, to her keen intelligence, was her fairness. She seemed to me absolutely just. . . . But it seems to me that over and above all these wonderful qualities were two that I think I have never before seen combined to so large a degree in one person—pluck and joyousness—and they are qualities that no education can give."

The Church Women's Conference, preceded by a Quiet Hour at 10 A.M., conducted by the Rev. Floyd W. Tomkins, D.D., will be held in the parish house of the Church of the Holy Trinity, Twentieth Street, below Walnut, on Thursday, March 16th. The Conference will be held at 11 A.M. and at 3 P.M. At the morning session the following papers will be read: "Tactfulness in Our Work," by Mrs. George F. Knorr, and "The Importance of a High Ideal," by Mrs. Philip N. Nicholas of Geneva, N. Y. In the afternoon Mrs. Thomas Neilson will read a paper on "Some Dangers of the Present Day," followed by Mrs. E. C. Grice on "How to Make Our Lives More Restful."

(*Additional News on Page* 532.)

PITTSBURGH.

Cortlandt Whitehead, D.D., Bishop.

New Parish House—Proposed New Parish.

The vestry of Trinity Church have accepted plans for a new parish house, made necessary by the widening of Oliver Avenue, which necessitated the demolition of the one now in use, and work will be begun on it in the course of a month. During its erection the Sunday School and other parish activities will be housed in an unused building belonging to Grace Reformed Church, which is in the near neighborhood of Trinity. It is proposed to erect a handsome stone structure, two stories in height, and later to add a third. There will be a spacious study for the rector, accommodations for the associate clergy, the choir, Brotherhood of St. Andrew, Sunday School, sewing school, kindergarten, Altar Guild, etc. It is the purpose of the vestry to have one of the most complete and best equipped institutional buildings in the country.

Upon the request of forty families residing in what is called the Highland district of Pittsburgh—most of them parishioners of Calvary Church, a mission has been started by that parish, services to be held for the present in the Margaretta School. On Sunday afternoon, January 29th, the first service took place, the Rev. D. L. Ferris, associate rector of Calvary, officiating, and the work has been put in his charge. There was an attendance of 173, and a Sunday School was organized with a hundred pupils. Much interest and enthusiasm have been excited in the inauguration of the work, and the project gives promise of being a very successful one.

RHODE ISLAND.

Wm. N. McVickar, D.D., Bishop.

Addresses before the Church Club.

Two remarkable addresses, one presented with the telling force and convincing weight of sound reason, and the other burning with the eloquence of inspiration, were listened to with rapt attention on the night of January 31st, at the 56th regular meeting of the Churchmen's Club, held in the Eloise. In the first, Captain A. T. Mahan, U. S. N., retired, drew the attention of the 100 members and guests of the club that were present to the fact that the tendency nowadays in almost every human activity was in the direction of over-organization, and that at present this tendency threatened to impair the usefulness of the Church. The second address was by the Rt. Rev. Dr. McVickar, and dealt with the subject of prison reform in this state, especially as regards the detention and treatment of the women criminals.

SALT LAKE.

Franklin S. Spalding, Miss. Bp.

The Bishop's Movements—Other Notes.

The feast of the Conversion of St. Paul was observed at St. Paul's Church, Salt Lake City (Rev. C. E. Perkins, rector), by the usual High Celebration of the Holy Communion, and by choral Evensong. Bishop Spalding assisted in the latter service, and was also present at the annual parish reception in the rectory, a most pleasant affair, which was attended by a large number of parishioners and friends.

In addition to visits recently chronicled, the Bishop has been to Park City, an important mining town in the mountains, and Logan, seat of the State Agricultural College. At each point there is a chapel and working nucleus of communicants, but no resident missionary at present. The Bishop has also paid a brief visit to that part of the District which is situated on the western slope of Colorado.

A dinner in honor of Bishop Spalding was given a few evenings ago at the Commercial Club, Salt Lake City, under the auspices of the Men's Club of St. Mark's Cathedral. The city clergy and a large number of Churchmen and leading citizens were present. In response to the toast of the evening, the Bishop spoke in a hopeful vein of the position and aims of the Church in the see city and District at large.

The Conference of the Seventh Missionary District to be held here after Easter is being looked forward to with lively interest, and it is hoped that the presence and utterances of the Bishops, priests, and laymen from so many Dioceses and Districts may lead to greatly awakened zeal in missionary work. It is hoped, too, that the Woman's Auxiliary will be well represented by members from all points in the Seventh District.

The Rev. Everett P. Smith, elected by the Board of Missions to fill the recently created office of Educational Secretary, availed himself of a brief stay in the city to meet a few Church people to whom he explained the nature of his work. He hopes to organize classes here for the study of missions, and so arouse and keep alive an intelligent enthusiasm for missionary work.

The people of St. Matthew's Church in Grand Junction, Colorado (Rev. C. W. G. Lyon, in charge), had the pleasure of meeting their new Bishop at a reception given in his honor at the rectory on Saturday evening, January 28th.

Invitations were extended to the entire congregation, as well as to representative citizens of the town. On the following day the Bishop preached to two unusually large congregations, the church being filled both morning and evening. The Bishop expressed himself as being greatly pleased with the present standing of the mission, and recommended to the vestry committee that they retain the present missionary and make an effort to increase his stipend at once. The committee approved of the Bishop's suggestion. Grand Junction will have another visit from the Bishop in March, at which time a large number of candidates for Confirmation will be presented.

SOUTHERN FLORIDA.

Wm. Crane Gray, D.D., Miss. Bp.

Meeting of Convocation.

The 13th annual Convocation of this District opened in St. Andrew's Church, Tampa, on the 25th ult. After the usual services, the Bishop delivered his address, which was a very strong one and emphasized the importance of Church teaching. The Bishop reported a larger number of persons confirmed than at any previous period of his episcopate. The points now occupied by various agencies of the Church have reached 100. New churches are planned for Ocala and Tampa; a new church has been built at Delray; two new churches have been completed on the east coast, and a valuable addition has been made to Trinity Church, Miami. A rectory has been built at Holy Innocents', Key West. The girls' school, Orlando, has outgrown its present building, and an enlargement will be needed in the coming year. The Ladies' Auxiliary met at the same time under the presidency of Mrs. W. C. Gray. An address was made by the Rev. Henry W. Little of Ocala on Madagascar and the work of the Church in that island, he having spent many years in that field.

On the afternoon of the 25th, the cornerstone of the new St. Andrew's Church was laid.

SPRINGFIELD.

Geo. F. Seymour, D.D., LL.D., Bishop.
Edw. W. Osborne, Bp. Coadj.

Notes of Interest.

The official organ of the Diocese, *The Diocese of Springfield*, has recently changed hands. The Rev. J. G. Wright, who for six years has been the able editor, has resigned. The paper is now published in the see city and the Rev. F. A. De Rosset of Springfield is the editor. It has been considerably enlarged.

The Bishop Coadjutor's first Confirmation was at St. Paul's, Carlinville, when he confirmed 13. This work is now under the care of Archdeacon Chittenden of Alton, who gives it a weekly service.

Ten priests were in attendance upon the Retreat given by the Bishop Coadjutor at Champaign. It was a season of refreshment and every priest returned to his work with a deeper sense of his duty and responsibility and with great gratitude to the Bishop.

The Sunday School of St. Paul's Church, East St. Louis, has just had five windows placed in the baptistry tower of the new church. Two of these windows are quite largefigure windows: one, "Christ Receiving and Blessing Children," and the other "The Baptism of Our Lord by St. John Baptist." The work has been well executed and adds very greatly to the beauty of the new building. The Altar Guild presented the rector's sacristy and study at Christmas time with a very handsome chair and an electric lamp.

The rector at East St. Louis completed five years' work in the mission on January 11th, and in that time the beautiful stone church has been built at a cost of over $20,000.

The vestry of Emmanuel Church, Champaign, presented their rector, the Rev. Dr. J. E. Wilkinson, with a substantial increase of salary for his New Year's gift.

The Bishop Coadjutor has requested that the custom of wearing veils by women and girls at the time of Confirmation be made the practice in this Diocese.

The Bishop has appointed the Rev. Wm. Mitchell, rector of Trinity Church, Jacksonville, to be the rural dean of Jacksonville.

St. Mark's, Chester, has suffered a great loss by the death of one of the oldest and most interested communicants, Mrs. Marie J. (Wilder) Edwards. Mrs. Edwards was in her 81st year and was born and lived in old Kaskaskia, Illinois, when that was the principal city of the state, and when it was in the height of its glory. She and her husband had, not long before her death, celebrated their 57th wedding anniversary.

SOUTH CAROLINA.

Ellison Capers, D.D., Bishop.

Bishop Capers' Condition — Confirmation on U. S. S. "Prairie"—Other Notes.

Bishop Capers, who has been ill with capillary bronchitis at his home in Columbia,

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is somewhat better; but it will be some time still before he can resume his duties.

On January 22nd, at the Port Royal Naval Station, twelve men belonging to the U. S. S. *Prairie* were confirmed by Bishop Nelson of Georgia, as Bishop Capers was too ill to officiate. The service, which was most impressive, was held on the deck of the ship, in the presence of more than 600 people. The candidates had been prepared and instructed by the Rev. W. L. Githens, rector of St. Helena's Church, Beaufort, who is doing a great work among the men at the station.

The vestry and congregation of the Church of the Holy Comforter, Sumter (Rev. H. H. Covington, rector), having purchased a lot, are about to begin the erection of a new church building which they hope to have completed by the end of July.

The Mission Study Class of the Woman's Auxiliary in Charleston, has resumed its meetings, which are now held fortnightly instead of monthly. The subjects of study for this year are Alaska and Japan.

About the middle of February, the Rev. Percy C. Webber will hold a week's mission at the Church of the Nativity, Union (Rev. Royal Shannonhouse, rector).

TENNESSEE.

Thos. F. Gailor, D.D., Bishop.

Diocesan Notes—Illness of Rev. Mr. Goodman—Memorial Window for St. Matthew's Church, Covington—B. S. A. Chapter Formed—Grace Church, Memphis, Preparing to Build—Visit of Mr. Hubert Carleton.

On the birthday of General Robert E. Lee, Bishop Gailor visited Covington, and in the morning, at St. Matthew's Church (Rev. S. R. McAlpin, rector), he preached a sermon, visiting delegations of the ministers of the city, and of Confederate societies being in attendance. At night in Payne's Opera House, the Bishop delivered a lecture on General Lee to a large audience under the auspices of the Confederate veterans and Daughters of the Confederacy. On the 17th inst. the Bishop visited Little Rock and delivered a lecture on Social Problems, which was heartily received.

At St. Thomas' (colored) Church, Jackson, the Rev. J. C. Quinn, D.D., the priest in charge, is delivering special lectures on the Pentateuch. Dr. Quinn has also during the past two years been giving instruction in Bible stury, Homiletics, and Pastoral Theology to 75 colored preachers, personally or in classes. He has also given addresses at various colored schools and colleges.

Bishop Rowe of Alaska recently visited Nashville and addressed the Christ Church congregation in the morning and a mass meeting of all the Church people in the evening at the same church. In the afternoon, at St. Anne's Church, he addressed the pupils of all the Sunday Schools and made a profound impression not only upon the grown people, but upon the children as well.

The Rev. P. A. Rodriguez has accepted the position as assistant at St. Anne's Church (the Rev. Dr. Logan, rector), with special charge of St. Stephen's Chapel, Northeast Nashville. Mr. Rodriguez is well known as the translator of many books and papers for use in Christian work in Mexico, his home having formerly been in that country.

The Woman's Auxiliary branches of Memphis have arranged general meetings together once in every three months at the various churches in turn. The first meeting was held at Calvary, the last at Grace, and the next will be held at the Good Shepherd. Light refreshments were served and the work discussed by the women representatives.

The next meeting of the Convocation of Memphis, will take place at Grace Church, beginning Tuesday night, February 14th, and will deal specially with missionary subjects. Joint meetings of the Woman's Auxiliary branches will be held one day.

The condition of the Rev. F. W. Goodman, who is ill at his home in Chattanooga, continues to improve.

There was recently unveiled at St. Matthew's Church, Covington (the Rev. S. R. McAlpin, rector), a handsome stained-glass window in memory of James Wilson Lemmon, Elizabeth Baker Lemmon, his wife, and Mary Baker Jones, the mother of Mrs. Lemmon, the latter being the first member of St. Matthew's Church and helping to organize it. The window was given by the children of Mr. and Mrs. Lemmon, Mrs. J. C. McQuiston, and Miss Sarah Lemmon. The Bishop was in attendance and preached a sermon, dedicated the window and celebrated the Holy Communion. The Bivouac of Confederate Soldiers of which Mr. Lemmon was a member, and the Baker Lemmon Chapter of the Daughters of the Confederacy, of which Mrs. Lemmon was the organizer, attended in a body.

At a meeting of representatives of the chapters of the Brotherhood of St. Andrew in Memphis, held at St. Mary's Cathedral (the Very Rev. James Craik Morris, Dean), a Local Assembly was formed and the following officers elected: President, M. C. Adams of Grace Chapter; Vice-President, C. A. Dessaussure of St. Luke's Chapter; Secretary, W. R. Friedel of St. Mary's Chapter; and Treasurer, J. A. Huntzicker of Good Shepherd Chapter. A committee was appointed to draft a constitution and by-laws, and steps were taken to provide down-town Lenten Services and to arrange for meeting Mr. Hubert Carleton, the General Secretary of the Brotherhood. The next meeting of the Local Assembly will take place during the meeting of the Convocation at Grace Church in February.

On Sunday, January 29th, a special service for the breaking of the ground preparatory to the building of the new Grace Church, Memphis, Tennessee (the Rev. Granville Allison, rector), was held on the afternoon of that day. Several of the clergy of the city assisted in the service and the vested choir was augmented by members of the other church choirs. It is proposed to expend at first $35,000 on the construction of the church which is to cost, when completed, in the neighborhood of $75,000, and to erect the chancel and nave of the Church only, leaving the tower for completion at a later period. The building is to be of stone and of Gothic architecture with the tower immediately above the entrance, and the present substantial chapel will be left standing as part of the plan. At the service, the Bishop of the Diocese broke the ground and delivered the address. Owing to the inclemency of the weather most of the service was held in the church.

Mr. Hubert Carleton, Secretary of the Brotherhood of St. Andrew, has been visiting the chapters in Memphis, accompanied by Mr. Frank Shelby, Educational Secretary, and they were joined by Messrs. McAlister and White, Travelling Secretaries, at a conference for the consideration of the work. On Sunday morning, January 29th, Mr. Carleton spoke at Calvary Church and Mr. Shelby at St. Luke's, and in the evening the former spoke to the men at Grace Church. On Monday the Brotherhood men met at St. Mary's, and on Tuesday at Calvary, and on Wednesday at the Good Shepherd, at which the Secretaries made addresses and special conferences were also held with the Juniors. Much inspiration was given by the visits of the Secretaries.

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WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

The Bell Home—Parish Festival of St. Paul's Church—Churchman's League.

THE SECOND ANNUAL public meeting in the interest of the Bell Home for children was held at the Pro-Cathedral Church of the Ascension, Washington City, on Thursday evening, January 26, 1905. Sickness and bad weather kept many away, but those present were deeply interested. The Bishop of the Diocese was present and presided. Addresses were delivered by the Bishop, the Rev. Messrs. C. E. Buck, C. N. Clement Brown, and W. G. Davenport, chaplain of the Home, who acted as secretary of the meeting. Messrs. A. A. Birney and John Weaver, trustees, also spoke in earnest advocacy of the claims of the Home upon Church people and in commendation of the noble work it is doing among indigent children. The necessity of a new building to relieve the overcrowded condition of the present one was strongly emphasized and urged. It was finally resolved, as the sense of the meeting, that the Board of Lady Managers should formulate some definite plans for a building and appoint persons interested in every parish, to solicit money for a building fund.

THE ANNUAL parish festival of St. Paul's Church (Rev. Alfred Harding, D.D., rector), took place on the evening of the feast of the Conversion of St. Paul, and many of its members braved one of the stormiest nights of the winter to be present. There was a musical service at 7:30, after which reports of the work of the numerous chapters of the parish guild were read; these comprise the active agencies of the parish—the Sunday School, the Woman's Auxiliary, Dorcas Society, etc., and the total amount reported of money raised and expended, and value of articles given reached $2,343.22. Of this sum, $945.04 was given to charities, $497.01 to missions, and $901.17 was used for the parish. After the service a reception was held in the parish hall, which was greatly enjoyed by all present. It was very gratifying that Archdeacon Williams gave the parish the pleasure of his presence.

THE CHURCHMAN'S LEAGUE held its winter meeting in St. John's Hall on Monday evening, January 30th. Dr. Wm. C. Rives presided, and Mr. E. F. Looker acted as secretary. Bishop Satterlee conducted the opening service, and after the transaction of routine business, 35 new members were elected. A committee, appointed at the autumn meeting, to take into consideration that part of the pastoral letter of the House of Bishops referring to the duty of the Church to the colored people, and to ascertain what could be done in this Diocese to meet the conditions mentioned, presented its report; and addresses were made on the same subject by Archdeacon Williams, and the Rev. F. L. Bennett, a colored priest in charge of one of the missions in this city. Dr. Evans, Principal of the Armstrong Manual Training School, who was present by invitation, also made a brief address. The speeches were all in the direction of encouraging all efforts to improve the condition of the colored race along industrial lines, and in better housing conditions. Bishop Satterlee and Col. Clay took part in the discussion following.

A resolution was adopted, which caused some discussion, but was unanimously passed, to the effect that the League viewed with grave concern certain social changes of recent development in Washington, especially in the growing secularization of the Lord's Day, and in the prevalence of gambling among men and women. The resolution called upon the members of the League to use their best efforts against such tendencies, the effect of which will be the deterioration of the high standard of social life.

The President announced that arrangements for the annual course of Lenten lectures were nearly completed.

THE JANUARY meeting of the chapters of the Brotherhood of St. Andrew in Trinity parish hall is said to have been a very inspiring one. The subject of the address was "A Forward Movement in the Diocese of Washington," treated under two heads: "In the Parish," by the Rev. G. C. Carter of St. Andrew's parish, and "At Large," by Mr. Wm. Dent, President of the local Assembly.

WESTERN MASSACHUSETTS.

ALEX. H. VINTON, D.D., Bishop.

Work at Barre.

THE LITTLE town of Barre, in the centre of Massachusetts, is about to enjoy the ministrations of a priest of the Church, which is made possible at this particular time through the resignation of the Unitarian minister. The town has been able heretofore to support a Unitarian, Methodist, Congregational, and a Roman church. There are some half-dozen families belonging to the Church in the town, and Bishop Vinton has seized upon the present as a fitting time to inaugurate Church work. Accordingly, on Sunday, February 12th, the first service will be held in the town hall (it will be evening prayer for the present) and will be conducted by the Rev. Frederick F. Johnson, who now is in charge of a new and small parish at West Brookfield, where already there is a class of 25 awaiting the Bishop's visitation. The Rev. Mr. Johnson has been East only since last June, coming here from Redlands, California.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Missionary Service at Rochester.

THE ANNUAL Epiphany missionary service for the Sunday Schools of Rochester was held in Christ Church (Rev. A. J. Graham, rector), Sunday afternoon, January 15th. Addresses were made by Archdeacon Davis, the Rev. Dr. Converse, and the Rev. Murray Bartlett. On the following evening, in the new parish house of Trinity Church, a very interesting conference of Sunday School teachers was held. The Rev. J. S. Littell, rector of St. Luke's, Brockport, spoke on the Missionary Aspect of Sunday School work and emphasized (1) organizations, (2) collections, (3) deputations, as the three ways of deepening the interest in missions in the Sunday School. Archdeacon Davis made a report in general on the missions of the Archdeaconry.

THE NEW CHURCH building at Wolcott, St. Stephen's, was opened by Bishop Walker on Tuesday, January 31st. This is the first church building erected in Wolcott, but services have been held for some years in public halls. The mission at this place is under the pastoral care of the Rev. Charles R. Allison of Sodus Point. Since entering upon the work at Sodus Point, last June, Mr. Allison has baptized 45 persons and presented 15 for Confirmation. There is work going on in the parish house every evening, attendance upon Church services has largely increased, and the congregation has sent more already for diocesan missions than its assessment. The Sunday School Advent offering has increased this year fivefold over last year.

At Holcombe, Mr. Wm. G. Rames, Jr., is doing exceptional work as lay reader.

At Himrod's a desirable lot has been secured and a church will be erected in the spring. This work is under Rev. W. S. McCoy.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.

The Bishop of Marquette at Ypsilanti.—Progress at Grace Church, Grand Rapids.

THE BISHOP OF MARQUETTE visited St. Luke's parish, Ypsilanti, the Second Sunday

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after the Epiphany, and preached morning and evening. In the afternoon he gave an address to the students of the two Christian associations of the Normal College, on the opportunity of the modern teacher in the rural districts to help and better the religious conditions. The address was exceedingly interesting and helpful. By special invitation of the President of the Normal College, Dr. Jones, Bishop Williams addressed the entire student body at the chapel exercises on Tuesday, January 24th. The address was on the higher aspects of the teacher's vocation, and was at once brilliant and practical.

The year book of Grace Church, Grand Rapids (the Rev. R. H. F. Gairdner, rector), shows great gain in numbers and influence during the last few years. The Sunday School, vested choir, and the fifteen guilds furnish work for parishioners of all ages and varying tastes. The Sunday School has doubled and the communicant list more than doubled in seven years.

CANADA.

News of the Dioceses.

Diocese of Montreal.

Some important business was disposed of at the quarterly meeting of the executive committee of the Diocese, January 24th, Archbishop Bond presiding. The Bishop Coadjutor and a large number of the clergy were present. The Archbishop announced that under the will of the late Mrs. Alonzo Wright, leaving $30,000 to the Synod, he had decided that it be devoted as follows: $10,000 for mission work on the Gatineau, and the interest on the balance ($20,000) to be used to pay the claim under the Widows' and Orphans' committee for five years, conditional on a further sum of $10,000 to put the Widows' and Orphans' Fund in a position to meet fully all probable claims upon it; failing to raise that sum, the principal and interest of the $20,000 to be applied to the Sustentation Fund, subject to the concurrence of the chancellor. A donation of $1,000 was reported to the committee from Miss Darwin. —There was a very good attendance at the chapter of the rural deanery of Shefford, held at St. Luke's Church, Waterloo, Jan. 17th, which opened with a celebration of Holy Communion. The reports from the various parishes in the deanery were considered satisfactory. It was decided to hold the annual meeting of the Sunday School Institute at Warden, June 13th. The Bishop Coadjutor has signified his intention of visiting the deanery in June. After an address on parish work, the Rev. Canon Longhurst pronounced the benediction.—The Church Home, Montreal, was in gala array, January 25th, to do honor to the first visit of the new Governor-General and his wife, the Earl and Countess Grey. This institution, originally founded by Mrs. Fulford, wife of the first Bishop of Montreal, is essentially what its name implies, a *home* for ladies in need of one. A service conducted by one of the city clergy is held in the Home every Wednesday, as some of the inmates are too aged and infirm to go out.

Diocese of Toronto.

The local Council of St. Andrew's Brotherhood have decided to divide the city of Toronto into four districts for the better supervision of the work. There was a mass meeting for men in St. Matthew's Church, Toronto, January 15th.—A memorial brass has been placed in St. Mark's Church, Toronto Junction, in memory of the late rector the Rev. C. E. Thomson.

Diocese of Huron.

The degree of D.D. was conferred upon the Rt. Rev. David Williams, Bishop of the Diocese, at Huron College, just one week after the date of his consecration, January 13th. Bishop Williams held his first Confirmation in the Cronyn Memorial Church, London, Jan. 8th.—St. John's Church, Brantford, is having some improvements this winter. The new furnace, installed since the new year, makes the building much more comfortable.

Diocese of Fredericton.

The Rev. John De Soyres, rector of St. John's Church, St. John, is dead. He was one of the Canadian delegation to the Boston General Convention, and one of the best known of the Canadian clergy. Mr. De Soyres was born in England, and had been some eighteen years in St. John. He was 53 years of age at the time of his death.

PENNSYLVANIA.

(*Continued from Page* 528.)

The Feast of the Purification of the B. V. M. was a red letter day in the history of the beautiful little Church of the Epiphany, Royersford (the Rev. A. L. Urban, vicar), at which time the fabric was consecrated. Matins were said at 9:30 A. M., by the Rev. Frederick Jewell, rector of Christ Church, Pottstown, Pa.

At 10:30 A. M. the Bishop Coadjutor of the Diocese, the Rt. Rev. Alexander Mackay-Smith, D.D., celebrated the Holy Communion and consecrated the church.

At 2:30 P. M. the Convocation of Norristown met in the church for a brief session, at which time several brief eulogies were made concerning Charles Lukens, a generous benefactor of this parish, which is a memorial to him. At the same session more than $650 was pledged for the Washington Memorial Church at Valley Forge.

The building is constructed of brown sandstone with Indiana limestone trimmings, after the Gothic architecture of the thirteenth century, and the interior is finished with quartered oak. A graceful arch of limestone separates the sanctuary and the choir. The building is a loving tribute to one of the best men—Charles Lukens—as the tablet at the entrance to the church makes known:

ANNO DOMINI 1905 FEBR'Y 2D
THIS CHURCH HAS BEEN ERECTED TO THE
GREATER GLORY OF GOD
AND IN LOVING MEMORY OF
CHARLES LUKENS
1837—1902
A MAN OF EXEMPLARY CHRISTIAN CHARACTER
AND A GENEROUS BENEFACTOR OF
EPIPHANY CHURCH.
The path of the just is as the shining light
that shineth more and more unto
the perfect day.
Prov. iv. 18.

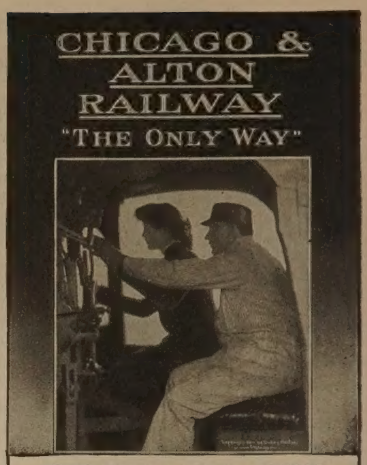
The building is very complete throughout. The altar, pulpit, and lectern are gifts. The altar cross, vases, white altar cloth, books, and litany desk (a gift of the Brotherhood of St. Andrew Chapter as a memorial to James Peyton Stark), are memorials. The sacred vessels of the altar were given by St. John's Church, Lower Merion. The cut-glass cruets are memorials. The organ was given by unknown benefactors. The processional cross was the gift of the choir boys. A fine Meneely bell was donated. The hymn-boards were given by the guild.

In the basement is a crypt chapel, also a room for the choir boys. The building is heated by steam and lighted by electricity.

On the east wall of the sanctuary is a memorial tablet to the first priest who ministered to this congregation:

THIS TABLET IS ERECTED BY THE CONGREGATION OF EPIPHANY CHURCH
IN LOVING MEMORY OF
THE REV. ALFRED J. BARROW
RECTOR 1890—1900.

The present building was erected chiefly through the generosity of a communicant of St. Peter's Church, Phœnixville, and with the assistance of the Convocation of Norristown and other friends of the parish.



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The St. Helen Development Company, foreseeing the splendid possibilities of this section, purchased 125,000 acres of land in Roscommon County, and has taken upon itself the work of development, which has heretofore fallen to the lot of the individual settler.

We clear the land, fence it, and put it under thorough cultivation

We are now engaged in carrying out the most important and far-reaching of our development plans, involving the expenditure of a large amount of money in clearing, fencing, and putting under cultivation 60,000 acres—the very cream of all our holdings. This land will be divided into farms and sold on easy payments.

The price is $1,000 for each 40 acres, payable at $10 per month

The St. Helen Development Company agrees to do the development work, clear the land, put it under thorough cultivation, fence it with a well-built, substantial fence, build good roads, and at the end of the contract period, turn over to the investor a splendid farm, in perfect condition to be put into any general crop.

Every farm will be located on a well-graded road, and as we desire to perpetuate the health-giving evergreen trees for which Michigan is famed, such as the cedar, spruce, balsam, and white pine, we will plant these trees along all public roads.

We guarantee that good water can be found on every farm at a reasonable depth.

Our contracts make liberal provision in case of sickness, and in the event of the death of the investor, we agree to refund amount paid if so desired by the heirs.

If you desire to move on the land at once and make your own improvements, we will sell you at a lower price and lend you every assistance possible.

Location offers unexcelled advantages

Our land is surrounding beautiful Lake St. Helen, a lake six miles long, and which we plan to develop into the most inviting summer resort of the country. The Michigan Central Railroad (Mackinaw Division) also runs through fifteen miles of our land, with six passenger trains daily passing through St. Helen, our station.

The land is extraordinarily well adapted to the growing of fruit, which is evidenced by the fact that we have sold to one orchard company a tract of 20,000 acres, and to another 25,000 acres, all of which will be planted to orchards and sold at not less than $150 per acre when so planted.

The first 100 farms we sell will immediately adjoin the St. Helen Orchard Company's land on the north, and within half a mile of Lake St. Helen on the south, and none of the land will be more than one mile from the railroad. Thus the first purchasers will be "sandwiched in" between land that is selling for $150 an acre and land around the lake that we would not sell at $200 an acre.

FARM PRODUCTS.—The soil is also unexcelled for all staple farm products—wheat, oats, rye, barley, buck-wheat, alfalfa, timothy, and clover hay, millet, potatoes, sugar beets, turnips, onions, etc. All garden vegetables grow in abundance. Potatoes raised on this land have yielded 465 bushels to the acre. Sugar beets have analyzed 18⅝ per cent. sugar, this being the highest percentage of any sugar beets grown in Michigan, which is noted for its sugar factories.

We equip you for farming

When you have paid for your farm, if you will come up here and engage in farming, we will agree: (1) to loan you the money necessary to put up suitable house and barn; (2) to turn over 100 good grade sheep, or 15 good cows, for you to raise on shares; (3) or to sell the live stock on easy terms, to be paid for out of the increase; (4) to rent you at a low price labor-saving farm machinery and implements; and (5) to furnish, without cost, the advice of experts as to the best crops to plant and the manner of handling same.

In a word, we propose to merit the confidence and co-operation of our customers, and will do all in our power, consistent with conservative business methods, to insure the success of all our investors. We will turn over to you a farm that will pay good interest on a value of $60 an acre, and adjacent to land planted to orchards selling for $150 an acre.

Fuller particulars in our splendidly illustrated prospectus. Send for one. It will interest you even more than this.

Our Challenge

We will forfeit $500, to be paid to any charity agreed upon, that we will select a 40-acre farm among our land, plant the same to staple crops, and the crop so raised will sell for more cash than any staple crops raised on any 40-acre farm, either in Illinois, Indiana, Iowa, Kansas, Missouri, or Wisconsin.

Competition open to all.

THE ST. HELEN DEVELOPMENT COMPANY

(L. C. DEPARTMENT)

St. Helen, Mich

Music

Editor, G. Edward Stubbs, Organist St. Agnes' Chapel, Trinity Parish, New York.
[*Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.*]

To the Music Editor of The Living Church:

Not long ago I had the opportunity of hearing many choirs in Montreal, Quebec, the New England States, and New York City. Of course there were many different customs and methods, but there was one in particular about which I think a discussion in your music column would not be amiss. It is as to whether the organist should *lead*, or *accompany* the choir.

In most cases the organist is also choirmaster, and in such cases whichever method is in use is due to the one man's idea concerning this point.

The question is, should the organ come in a little before, or a little after the voices.

At first this "little" would be so very little that it would not be heard. It is the moral effect that is to be considered.

It looks to me as though allowing the organ to enter first, encourages a natural tendency on the part of singers to shirk the attack. Under this method a choir becomes more and more cowardly in this particular matter, and finally, after gradual deterioration, we have the spectacle of the choir coming in two, three, four, and even more "beats" after the organ is heard, and even then not coming in together.

To sum up, is not poor attack caused more often through the fault of the method employed by the organist than through any other reason?

Robert Forcier,
Organist St. John's Church,
Youngstown, Ohio.

According to Cathedral tradition, the entrance of the voice parts must not be anticipated by the organ. The instant the accompaniment reaches the ears of the choristers they are supposed to "come in" without the slightest hesitation. This is, as our correspondent states, a matter of importance, especially if what is known as Cathedral style is to be followed out. It is to the great centers of ecclesiastical music that we look for judgment in all such details, and whatever obtains in the more important Cathedrals should govern musical customs in smaller places. And this principle of being ruled and guided by the best authorities applies not merely to artistic service music, sung by highly trained choirs. It applies with equal force to congregational music as sung at St. Paul's Cathedral, London, for instance, and to whatever is sung in church, whether chant, hymn, anthem, or oratorio.

The "spectacle" our correspondent speaks of, would never be discovered in any of the great parish churches, or cathedrals of England. But organists and choirmasters are subject to the same sort of frailties that beset clergymen, and they fall into bad habits in conducting the musical part of the service, just as rectors of parishes break the rules of elocution.

The clergyman, however, is seldom told of his faults. If he intones "through his nose," or preaches as though he were talking out of the back of his head, his wardens and vestrymen are not apt to mention the fact at the next meeting—at least not while the rector is in the room.

Organists, on the other hand, have all the special advantages of out-spoken criticism. When they slip up with their music, the whole parish rings with it. Let us hear no more of "cowardly attacks," and inability to commence until three or four beats have passed.

On Wednesday afternoon, February 8th, and on Thursday afternoon, February 9th, the [illegible] Church's Choral Society of New York will render a [illegible] improvement program, at St. Bartholomew's, called si[illegible]

"A Hymn of [illegible] - - - Mendelssohn.
(Soloists, chorus, orchestra, and organ.)
Evening Hymn, "All Praise to Thee,"
Thomas Tallis
(Congregation, chorus, orchestra, and organ.)
"A Song of Destiny," - Johannes Brahms
(Chorus and orchestra.)
Te Deum Laudamus, and *Benedictus*,
Edward Elgar
(Soloists, chorus, orchestra, and organ.
First presentation in America.)
Fugue in E flat major - - - J. S. Bach
(Orchestra and organ.)

The Church Choral Society deserves hearty support from all interested in the higher forms of ecclesiastical music. As stated in its announcement for the coming season, the Society occupies a position altogether unique among the organizations which minister to the musical life of New York.

Its peculiar mission is to present in churches, the larger and finer forms of ecclesiastical music, enlisting in their performance the fullest resources of modern musical art—a large, well-trained chorus, eminent soloists, an efficient orchestra, and a great organ.

The concert hall is not the appropriate place for the rendition of the music of the Church, and it is undoubted that Church music, deprived of its proper surroundings, fails conspicuously in its devotional purpose. It is equally well understood that the Church's regular services can provide no opportunity for hearing these greater sacred compositions. Even if there were time, the average choir would prove unequal to the choral tasks imposed by such cantatas, motets, and oratorios.

This music, in short, requires special fitness of time, place, and manner of performance, and all these the Choral Society provides.

The management takes pleasure in announcing two recitals during the present season. Of each of these, two presentations will be given, one in the afternoon, and the other on the evening of the following day. This arrangement, while suiting the convenience of a larger number of persons, has the further obvious advantage of insuring better acquaintance with the beauties of the musical works.

The Society needs, and asks support and coöperation, that it may continue this great work for sacred choral art, and maintain it along the highest educational lines.

The recent death of the great orchestral conductor, Theodore Thomas, came as a peculiar shock to the New York musical public. The early part of his life was devoted entirely to the building up of orchestral work in the Metropolis, and although the latter part of his existence was spent in Chicago, he was really better known in New York than in any city in the world.

The sadness of his death was intensified by the fact that he was to have been the conductor at the last recital of the Philharmonic Society of the season, at which time he would certainly have received a most extraordinary welcome from his countless musical friends and pupils. We have not heard as yet who will conduct the concert which was to have come under his baton.

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a solid vestibuled train between Chicago and St. Augustine, with sleepers between St. Louis and St. Augustine, goes on again January 9th, 1905, and will be operated during the Winter season. This is the only solid train between Chicago and St. Augustine, and is the embodiment of everything that is up-to-date in train service. Leaves Chicago 1.15 P. M., St. Louis 4.00 P. M., arrives St. Augustine the next evening, connecting with night trains for South Florida. Carries observation Car and Dining Car.
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